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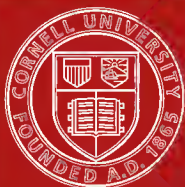
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Hebrew grammar :



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PORTA
LINGUARUM ORIENTALIUM

INROAVIT

J. H. PETERMANN

CONTINUAVIT

HERM. L. STRACK.

ELEMENTA LINGUARUM

HEBRAICAE, PHOENICIAE, BIBLICO-ARAMAICAE, TARGUMICAE,
SAMARITANAE, SYRLACAE, ARABICAE, AETHIOPICAE,
ASSYRIACAE, AEGYPTIACAE, COPTICAE, ARMENIACAE,
PERSICAE, TURCICAE, ALIARUM

STUDIIS ACADEMICIS ACCOMMODAVERUNT

J. H. PETERMANN, H. L. STRACK, E. NESTLE, A. SOCIN,
F. PRAETORIUS, AD. MERX, AUG. MUELLER, FRIEDR.
DELITZSCH, C. SALEMANN, W. SHUKOWSKI,
TH. NOELDEKE, G. JACOB, ALII.

PARS I.

HEBREW GRAMMAR

BY

H. L. STRACK.

SECOND ENLARGED EDITION.

BERLIN,

H. REUTHER'S VERLAGSBUCHHANDLUNG.

LONDON
WILLIAMS & NORGATE
14, HENRIETTA STREET,
COVENT GARDEN.

NEW YORK
B. WESTERMANN & Co.
838, BROADWAY.

1889.

HEBREW GRAMMAR

WITH

READING BOOK, EXERCISES,

LITERATURE AND VOCABULARIES

BY

HERMANN L. ^{*eberecht*}STRACK.

TRANSLATED FROM THE GERMAN

BY

ARCHD. R. S. KENNEDY, B. D.,
PROF. OF ORIENTAL LANGUAGES, UNIV. OF ABERDEEN.

SECOND ENLARGED EDITION.

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From the Preface to the first (German) Edition.

The superabundance of Hebrew grammars which perhaps already exists is not increased by the present work; it takes the place of the grammar of J. H. Petermann (1845 and—simply with new title—1864) which is now no longer in the market. It has been occasioned by a want which has been strongly felt by me for a considerable time. For the initiatory studies of the yearly increasing number of such as begin Hebrew at the university, the otherwise serviceable grammars at present in use are too extensive, besides being either too elementary or too difficult for beginners. Now since the whole of the accidence must, for obvious reasons, be gone over in at most one term, I found myself compelled to occupy the greater part of the time with dictating. Since, however, a new alphabet had to be learned at the same time, this method was attended with serious inconveniences, and the necessity of a printed compendium became every day more apparent. May the book which is now offered to the public as the result of many years' experience as a teacher prove useful to others besides my own students!

As already remarked, I have written in the first place for students wishing to prepare themselves in the shortest possible time for attendance on the easier exegetical lectures.

in the university and for the use of more extensive works on the Hebrew language. I feel justified, however, in hoping that my work [particularly since it has been materially enlarged in the second edition] will be found suitable for use in schools, since it discusses only the most important points, these, however, fully and clearly. Irregular forms not mentioned here may be explained by the teacher or looked up in the "Analytical Appendix" of the lexicons. That in a few places* more is offered than is found even in most of the larger grammars will not disturb the beginner, and will be welcomed by not a few other readers.

The present work differs more or less from the Hebrew grammars known to me in the following points:

The vocabulary, with the exception of the exercises in reading, is taken as far as possible from Genesis and Psalms.

All the Hebrew forms in the grammar and in the exercises really occur in the Bible; none have been constructed by the author.** Such hypothetical forms as are adduced simply to explain the genesis of existing forms, and formations that are warned against will in all cases be found transcribed in italics: only too easily does the learner retain precisely that form which he must not use when it is presented to him in Hebrew characters along with other forms.***

* §§ 7; 25*f.g.h*; 28*o*; 31*c*; 60*k*; 64; 65*i*; 67; 70; 72; [84*d*; 88; 90].

** The unavoidable exceptions are: the forms of קטל, certain forms of קים in § 71, the paradigms p. 40*f.*, p. 2**ff.* [and a few others which are pointed out as they occur].

*** לְחַלִּי, פְּאִשֶׁר, בְּרִהוּדָה, אֶל קָטַל, אֲחִירִי, בְּבִדָּה, פִּרְרִי, הִתְשַׁמֵּר and similar monstrosities will be looked for in vain. How the genesis of בְּרִהוּדָה, פְּאִשֶׁר, לְחַלִּי is to be made clear to beginners with Hebrew types is shown in §11*g.*

The object of the arrangement adopted in the paradigms of the weak verbs, which differs from that usually followed, is to render a mechanical learning by rote impossible. It should also be borne in mind that all "complete paradigms" contain forms that can be justified by no certain analogy. [Should the teacher desire to complete any paradigm he may profitably allow this to be done by the students themselves.]

It is a matter of experience that for years the study of Hebrew is no pleasure to many from the fact that they have not, at the very outset, overcome the difficulties inherent in the reading of unfamiliar characters. To remove these difficulties is the aim of the carefully arranged exercises in reading.

In the exercises for translation so much matter has been condensed into a few pages that whoever has thoroughly mastered the whole is sufficiently prepared to read the easier sections of the Old Testament, and is no longer in need of a reading-book. [Cf. also p. VIII.]

I acknowledge with pleasure the assistance I have derived in my studies from the books cited on p. 11* ff. The following pages however are, directly or indirectly, almost exclusively the product of my own experience as an instructor.

Should they contribute in some degree to a better preparation for the study of the word of God, as contained in the Old Testament scriptures, I shall consider myself richly rewarded for the pains bestowed upon them.

Berlin W., May 6, 1883.

H. L. Strack.

Preface to the second (German) Edition.

The exceedingly kind reception which my book has met with on the part of both teachers and students*, has served as an incentive to bring it, so far as the shortness of the time permitted, nearer what it aims to be, viz: a short yet scientific grammar of the Hebrew language for beginners.

Apart from quite a number of minor additions and the short §§ 40 and 77, there has been added: first, almost the whole of the syntactical matter, that is not only §§ 81—91 but the bulk of the syntactical remarks in §§ 17—19. 21. 39. 41 f. 46 f. 63 f. The introduction of a part of the syntax into the chapter on the forms seemed to me to be justified by a regard for the practical work of instruction (§ 39 numerals!), and with reference to the space saved. Secondly, § 12 which treats of the syllable and in which the remarks on opened and loosely shut syllables should be carefully noted. Thirdly, the exercises for translation have been enlarged by the addition of a number of sentences, which I have preferred to take from Proverbs in order to give the student at least some acquaintance with the gnomic wisdom of the Old Testament. The wish to have connected pieces for reading and translation I have sought to comply with by adding for six extracts (I Sam. 9. 25; I Kings 3; Psalms 121. 127. 130) such explanatory notes as will enable the student to read

* An authorised translation appeared nine months ago in Danish under the title: *Hebraisk Grammatik. I. Hebraisk Formlære af H. L. Strack, oversat af H. Kissmeyer; II. Hebraisk Syntax af Fr. Buhl. Kjøbenhavn 1885. Gyldendal.*

them with the help of the appended vocabulary. In this connection it may be observed that the student who has mastered this little grammar, will be able, even without a dictionary, to read a considerable part of Genesis with but little assistance from the instructor.

I have to thank Professor S. R. Driver of Oxford (whose excellent work on the use of the tenses has been of special service to me for §§ 88 and 91) for detailed information on the recent literature in English.

For pages 2*—19* I have preferred Latin to English in order that the type may serve both for the German and for the English edition.

Berlin, August 15, 1885.

H. L. Strack.

PREFACE TO THE SECOND ENGLISH EDITION.

In compliance with requests made to me from various quarters I have prepared as a complement to my Hebrew Grammar Exercises for translation into the Hebrew language. In order to inspire the student with a greater interest in his work I have taken special pains to furnish him at as early a stage as possible with sentences for translation, in addition to the bare grammatical forms. These "Exercises", like the Grammar, are so arranged that the student may begin with the Noun or with the Verb, or may take them together, if he so choose. If he elects to follow the first of the three alternatives just given, he will take the exercises

in order, passing over, meanwhile, those sentences in which verbal forms occur,—indicated by their position at the end and by two parallel bars. In the second case, the student, after finishing No. 4, may turn at once to the verbal forms in Nos. 24—30. In the third case he will have to master—before No. 5, the Perf. Qal (also the forms in No. 24), before No. 9, the whole of the Qal (cf. Nos. 25. 26), before No. 10, Niph'al, Pi'el, Pu'al (cf. Nos. 27. 28), before No. 21, Hiph'il, Hoph'al, Hithpa'el (cf. Nos. 29. 30).

By far the greater number of the sentences are taken either *verbatim*, or with such modifications as the plan of the work required, from the Old Testament. Those who have had experience in such matters know that the making of such a selection is more difficult than to make up sentences for one's self—a task in which only too many have come to grief.

To render these exercises available also for those who use the well known grammars of Gesenius-Kautzsch (English edition by Dr. E. C. Mitchell 1880) and of Prof. A. B. Davidson I have added the corresponding sections of these grammars at the beginning of each exercise.

Since it is desirable that beginners should be furnished with a larger number of connected passages for translation than is, as yet, to be found in the chrestomathy at the end of the Grammar, I have added in the shape of an appendix such explanatory notes as seem to me necessary for the study of Gen. 1—3 and Psalms 1—3. With the help of these the student will be independent of larger works, as it will be sufficient for him to consult the vocabulary appended to the Grammar. Should a new edition of the latter be called for,

the notes here given will be joined to those I have already given pp. 47*—50*.

May these pages likewise contribute to a better preparation for the study of the word of God, as contained in the Old Testament scriptures.

Gross-Lichterfelde near Berlin,
Pentecost, 1889.

H. L. Strack.

NB. *â, ê, ô* denote vowels long by nature or by contraction; *ā, ē, ō* tone-long vowels; *î* and *û* stand for every long *i* and *u*.

The position of the tone is indicated by —, e.g. מִתְּהִיָּהּ; pausal forms by —.

Where no book is named, the quotation is from Genesis.

Forms occurring only once are accompanied by †; numbers in parentheses indicate how often a form occurs, e.g. § 17e: קִרְיֹוֹם (8).

“(21)” and “(31)” signify that a word may be explained in two or three ways.

יְהוָה=יהוה (§9d). || G=Genesis. || ψ=Psalm. || פִּלְגֵי=פִּלְגֵי *aliquis*.
Page 13* line 15 read “566” in place of “500”.

The Concordance of Schusslowicz gives the passages in full and is therefore more useful than Brecher's work.

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Corrigenda and Addenda.

- Page 11, l. 8 from bottom, "first, when it is the".
 16, l. 2 read: "except" for "only".
 18, l. 7 read: "huvrádh".
 22, l. 15 read: "appear" for "arise".
 33, l. 8 read: "with proper names, when . . e.g. הַמִּירְדָן, הַבְּעֵל, . .
 הַלְּבָנוֹן . . ."
 76, l. 18 read: "with one another".
 92, l. 5 read: "towards itself".
 l. 8 read: "the penultimate syllable".
 107, l. 9 read: "It is likely".
 113, l. 4 read: "several times".
 129, l. 16 add: "Cognate accusative".
 147, l. 16, 17 read: "where follows".

Only in a part of the copies:

- P. 7, l. 11 read: קָבַר; l. 15 בָּרְכוּ; P. 11, 8: — [Sillúq]; P. 17, 5:
 בָּרְבַחַס; P. 32, 14: — [Páthach]; P. 43, 13: שָׁמַךְ; P. 48, 5: בָּכִי;
 P. 48, 4 from bottom: עָנִי; P. 67, 17 מִמֶּנִּי; P. 78, 13: אֲתָנָה; P. 81, 5
 from bottom: רָרְפוּרִי; P. 84, 2 from bottom: כָּבֵס; P. 88, 11: לָחַס;
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 P. 141, 10: שְׁנוּרָה.

I. ORTHOGRAPHY AND PHONOLOGY.

(§§ 1—14).

§ 1. Alphabet. Hebrew is written from right ^{§ 1.} to left. The alphabet consists entirely of consonants. ^{a.} Their form, names, transcription, pronunciation and numerical value are shown in the table on the following page.

Since the fundamental idea of any stem in Hebrew, ^{b.} as in the Semitic languages generally, is almost always conveyed by the consonants, *e. g.* the three consonants *qtl* always express the idea of “killing” (whereas *e. g.* *mtr* in English may signify *metre, mitre, motor, mature, matter*), an alphabet that indicated the consonants only sufficed for the Hebrews. — In doubtful cases suitable consonants were employed as *matres lectionis*, *i. e.* to indicate the vowels, viz: ם for *i* and *e*, ן for *o* and *u*, rarely א for long *a* (§ 30*c* note). Concerning ם at the end of a word see § 2*b*.

Five characters have a different form at the end ^{c.} of a word (cf. Germ. *ſ* and *ß*): ך, ם, ן, ף, ץ. Vox memorialis כִּמְנַפֵּס *kimmappēs*.

Numerical value.	Form	Name	Transcription and pronunciation.
1	א	'Alēph	' (<i>spiritus lenis</i>)
2	ב	Bēth	b (<i>bh</i>)
3	ג	Gīmēl	g (<i>gh</i>)
4	ד	Dālēth	d (<i>dh</i>)
5	ה	Hē	h (§ 2 b)
6	ו	Wāw	w
7	ז	Zājin	z (as in <i>zeal</i>).
8	ח	Chēth	ch (hard, as in <i>Scotch loch</i>).
9	ט	Tēth	t (hard, against the back part of the palate).
10	י	Jōdh	j (German <i>j</i> = Engl. <i>y</i>).
20	כ, final ך	Kaph	k (<i>kh</i>)
30	ל	Lāmēdh	l
40	מ, final ם	Mēm	m
50	נ, final ן	Nûn	n
60	ס	Sāmēkh	s (hard)
70	ע	'Ajin	' (s. § 2 d)
80	פ, final ף	Pē	p (<i>ph</i>)
90	צ, final ץ	Sādē	ṣ } hard, against the back
100	ק	Qōph	q, k } part of the palate.
200	ר	Rēš	r
300	ש	Śin	ś (hard s)
		Šin	š (<i>sh</i>)
400	ת	Tāw	t (<i>th</i>)

§ 2. Pronunciation of the Consonants. § 2.

When a vowel, a *Chātēph* (§5*d*), a *Šēwâ mobile* (§5*c*)^a or a loosely closed syllable (§12*q*) immediately precedes, the consonants have a softer pronunciation than when this is not the case. Six consonants have the harder pronunciation regularly indicated by a point (*Dāghēš lene*, §6*a*) inserted in the letter: ב *b*, ג *g*, ד *d*, כ *k*, פ *p*, ת *t*; but ב *bh* (almost *v*), ג *gh*, ד *dh*, כ *kh* (soft *ch*, as in *ich*), פ *ph*, ת *th*, וּ.

ה (otherwise ה, *v.* §6*c*) at the end of a word is usually only an (inaudible) sign, that the preceding consonant is followed by a vowel, *e. g.* that רבה is not to be pronounced *râbh*—but *rēbhê*, *robhê*, *rabbâ* &c. according to the context.

NOTE. This mater lectionis is especially employed when ה (§18*cγ*) or ו (§31*b*. 74*c*) has been dropped in pronunciation and thereafter in writing.

י, when no vowel immediately follows, remains silent: 1) after *i* and *e*, 2) in the middle of a word after — , *e. g.* יָדֵיהֶם *jādhekkhā*, 3) at the end of a word in the ending יוֹ *âw* (also written י), *e. g.* נָשִׂיאַ *nāšâw*; but גֹּיִם *gôj*, יָדָהֶם *jādaháj* &c.

ע, a peculiar guttural, differently pronounced in different words, cf. Arabic ع and غ. The hardest pronunciation may be approximately reproduced by *ʿg*.

§ 3. § 3. Classification of the Consonants:

- | | |
|---------------------------|-------------------------------|
| 1. Gutturals: | א, ע, ה, ח. Vox mem. אָהֲחַע |
| 2. Palatals: | י, ג, כ, ק. V. m. גֵּיכָק |
| 3. Linguals: | ל, נ, ד, ת, ט. V. m. דֵּטְלָת |
| 4. Dentals 'or Sibilants: | ז, ס, ש, צ. V. m. זִסְצִשׁ |
| 5. Labials: | ו, מ, ב, פ. V. m. בּוּמָפּ |

In regard to hardness of pronunciation (§ 62 *bβ*) the following are identical: ק, ט and צ; כ, ת, פ and ש, ס; ג, ר, ב and ז.—ך and י are semi-vocalic consonants. ל, מ, נ and ר are liquids.—ך has several peculiarities of the gutturals, *v.* §10*b*.

§ 4. § 4. Vowels. After Hebrew had ceased to be
^{a.} a living speech, a system of vocalisation was invented and elaborated, probably between the sixth and the eighth century A.D., in order to preserve the proper pronunciation of the sacred writings. The current enumeration of five long and five short vowels (as follows) was introduced by Joseph Qimchi (12th Cent.).

1. *Qāmēš* אָ, *ā, â.* יָד *jādh*, שָׁב *šābh*.

2. *Šērê* אֵ, *ē, ê.* שֵׁם *šēm*, נֵר *nēr* (from *nāwîr*).

יֵי, *ê.* חֵיק *chêq*, עֵינֵי *ênê*.

3. *Chîrêq magnum* אִי or אִי, *î.* רִיב *rîbh*, דָּוִד *dāwîdh* and דָּוִד.

4. *Chōlēm* וִי and וִי, *ô, ô.* מוֹת *môth*, חֹק *chōq*. Often — for *ô, e. g.* קָל alongside of קוֹל, more rarely וִי for *ô.*

5. *Šûrêq* אִי, *û.* אֲרִיר *ârûr*, חַיִּי *hāyû*.

6. *Páthäch* —, ä. רַק *räq*.
 7. *S'ēghôl* —, ë. אָגְדָּל 'ēghdäl, אֵל 'ël.
 8. *Chirēq parvum* —, i. אִם 'im, עִם 'im.
 9. *Qāmēš-chātûph* —, ö. רֹחַבּוֹ *röchbô*, כֹּל *köl*.
 10. *Qibbûš* —, ü. חֻלְדָּה *Chüldā*, שְׁלַחָן *šülchān*.

— is also used to indicate the open *e*-sound *é* or *ë*. *ä* arising by vocalic modification (*Umlautung*) out of *a*, *e. g.* זֶרַע *zérá'* (from *zar'*, §28*d*), רְאִינָה *r'énā* (§74*gγ*).

Whether — is *Qāmēš* or *Qāmēš-chātûph* can frequently be determined only by a knowledge of the derivation of the form in question. For most cases the following will suffice: — is long *a* both in an accented and in an (originally) open syllable. — is *ö* 1. in an unaccented closed syllable, *e. g.* חֻכְמָה *chokhmā*; 2. before a guttural with — *e. g.* יוֹמָדָה for *jo'mádh* (§5*e*), הַחֲלוּתִי, פְּעִלִי, לְחֵלִי (§11*g1*) or with another *Qāmēš-chātûph*, *e. g.* פְּעֻלָּה *pó'olkhā* (§5*f*); 3. in קֹדְהָשִׁים *qōdhāšim* and שְׂרָשָׁיו *šörāšāw*, pl. of קֹדֶשׁ and שְׂרֵשׁ (§28*p*).

NOTE. An exception to No. 2 is the case where — is the vowel of the article, as in הַאֲנִיָּה, הַאֲנִיָּה, *bā'onijā*, from הַאֲנִיָּה + אַ.

— also indicates a short helping vowel, *Páthach* *á*. *furtivum*, which is inserted before a hard final guttural (ה, ח, ע) when preceded by a heterogeneous long vowel (*i. e.* all long vowels except *a*). רוּחַ *rú'ach*, זֶרַע *zôré'a'*, שִׁיחַ *ší'ach*, גַּבְהָה *gābhô'ah*. See further §65*d*.

- e. — appears frequently for ה, *e. g.* שָׁב as well as שָׁב, קָמוּ and קָמוּ; very rarely ה for —, *e. g.* יוֹלָד *julládh*.
- f. The employment in unpointed texts of the vowel letters (א, ו, י) and י as *matres lectionis* is called: *scriptio plena*, their non-employment: *scriptio defectiva*. רָקָמוּ, סָכּוּת and דָּוִיד are written *plene*, רָקָמוּ, סָכּוּת and דָּוִיד *defective*.
- g. When — and ש come together, the dot indicating Chōlēm is, in printed texts, either placed over the left or right limb of the ש, (*e. g.* שֹׁמֵר *šômēr* for שֹׁמֵר, תַּפְּשׁ *tāphōś* for תַּפְּשׁ) or, where it would coincide with the diacritical point of the ש, dropped altogether (*e. g.* שֹׁרֵק *šôrēq* for שֹׁרֵק, מֹשֶׁל *môšēl* for מֹשֶׁל).
- § 5. § 5. Š^owâ and Chāṭēph. I. Š^owâ *quiescens* (Š. *q.* ^{a.} *simplex*) —, sign of the entire absence of a vowel, stands: in the middle of a word under every audible consonant that closes a syllable, *e. g.* מְבַהֵיל, בְּרַכּוֹ (but מִצְאָתָּ §10cβ);
- NOTE. For Š^owâ in a loosely shut syllable see §12q.
- b. at the end of a word, 1) when the word ends in ך or in two consonants: לָקָה, בְּרִינָה; אֲמַרְתָּ, בְּרַדְּךָ, אֲמַרְתָּ *att*; but with א final (§10ca): חָטָא *chēt'*, וַיִּבְרָא *wajjār'*; 2) in old, especially Spanish, MSS. and in some printed texts, not uniformly however, in the 2. *sg. f. perf.* of verbs לִ'ה and לִ'א, *e. g.* Baer prints וַיִּקְרָאָהּ 16, 11 and thou *f. callest*, וַיִּלְיָהּ Isai. 57, 8, thou *f. hast uncovered*.
- c. II. Š^owâ *mobile* (Š. *m. simplex*), vocal Š., —, the

shortest vowel, only, as it were, a slight vocalic glide, must be employed when the first consonant (except אההע) of a syllable (of a word) has no longer a vowel of its own: פְּנֵי *p^šné*, עֲמָדָה *‘ā-m^šdhā*, יַחַפְּרוּ *jach-p^šrú*, מִיֵּאֲלֵמִים *m^šall^šmîm*.

III. *Chātēph*. In order to indicate distinctly the *d*. vocalic nature of Š^šwâ mobile, it has uniformly added to it under gutturals, rarely with other consonants, the sign of one of the three short vowels —, ֿ, ֿ (Š^šwâ *compositum* or *Chātēph*). Especially common is *Chātēph-Páthäch*, ֿ, cf. קָבַר and עָבַר, צָרְקָה and צַחֲקָה; under other consonants particularly when a consonant is repeated in the middle of a word and the first is entitled to Š^š. *mobile*: אֲרָרָה, צֹרְרִי, הִלְלֵה (for הִלְלוּ, §6*f*); sometimes, too, under ר before the tone: פָּרְכֵי and after Wāw copulativum: וְזָהב 2, 12.—Much less common are *Chātēph-S^šghôl* (esp. under א): אֲמִיר, אֲלֵהִים, and *Chātēph-Qāměš*: אֲנִי, צָרִי.

Chātēph serves besides in the middle of many *e*. words to facilitate the pronunciation of gutturals that would otherwise be quite vowelless; יַחֲזֹקֶךָ, (17) יַחֲזֹק. See further §10*a4*.

Before Š^šwâ we find instead of Chātēph the cor- *f*. responding vowel; (it is, however, only a helping vowel and does not form a syllable, cf. §12*p*) *e. g.* יַעֲמֹד, pl. יַעֲמֹדֵי *ja‘amdhû*; יַחֲזֹק, pl. יַחֲזֹקֵי; פִּעֲלֵי, pl. פִּעֲלֵה.

§ 6. § 6. Dāghēš, Mappîq, Raphè. *Dāghēš lene*,
 a. a point placed in the bosom of a letter, is used with the six letters ב ג ד כ פ ת (בְּגִדְכֶפֶת) when these are not immediately preceded by a vowel, a Š^wâ mobile, a Châtēph or a loosely closed syllable (§12q), e. g. כְּתָבְתִי, יִכְתֹּב, כְּבֹדָה; hence after a conjunctive accent (§7i): פָּנֵי הַהוֹם; after a disjunctive accent, on the other hand: אֲתוֹ כִּי 2, 3, אֲשֶׁה כִּי 2, 23.

b. NOTE. Many MSS place *D. l.*, according to §2a, in all other consonants as well. It is however indefensible on the part of Baer to place *D. l.*, apart from ב ג ד כ פ ת, only 1. after gutturals with Š^wâ quiescens, e. g. ψ 10, 1 תַּעֲלִים for תַּעֲלִים; 2. when a word begins with the same consonant with which the immediately preceding word ends, e. g. Gen. 14, 23 אֶם-מָרוֹט, ψ 9, 2 בְּכַל-לְבָבִי. And even in these cases Baer is not consistent. Cf. H. L. Strack, Theolog. Literaturzeitung 1879, No. 8, Col. 174.

c. The point usually called *Mappîq*, which indicates that ה at the end of a word is to be sounded as a consonant, is also a Dāghēš lene. דָּמָה pronounce *dāmā*; דָּמָה *dāmâh*.—*Mappîq* is found four times in א, first 43, 26 רִיבִיאִי.

d. *Dāghēš forte*, in form the same as *D. l.*, is the sign of the doubling of a consonant: יָמִים *jammîm*. In ב ג ד כ פ ת it serves also as a *D. l.*: יִפְרֹד *jippārēdh* (out of *j[^h]inpārēdh*), יִתֵּן *jittēn* (out of *jintēn*).

e. *D. f.* is a) either Dāghēš essential or *D. f. necessarium*, when it is conditioned by the grammatical derivation of the form, i. e. particularly when it

Maqqēph §8*b*) is furnished with one or two small signs which from their significance (now in more than one respect lost to us) for the chanting of the sacred text have been named Accents. We have here to treat of them *A.* as signs of the tone, *B.* as signs of interpunction.

- b.* *A.* As signs of the tone (§*b.c*). Most of the accents stand beside the syllable that has the main tone or stress, *e. g.* בְּרָא אֱלֹהִים and קָרָא לִיְהוָה. Two are found at the beginning of the word without regard to the position of the tone (*accentus praepositivi*): *J^ethibh* עָצַם 2, 23 and *T^elišā g^edōlā* הָאָרֶץ 1, 30; four at the end (*accentus postpositivi*): *S^egholtā* הַרְקִיבֵנִי 1, 7, *Paštā* לְאֹרֶן 1, 5, *Zarqā* וַיֵּאמֶר 2, 23 and *T^elišā q^eṭannā* וַיִּרְצֶה 2, 7.
- c.* In words that do not have the tone on the last syllable, a second *Paštā* is placed over the tone syllable: תְּהִי 1, 2 *thōhū*, but 1, 5 לְאֹרֶן.

NOTE. Baer, without sufficient authority, also repeats *S^egholtā*, *Zarqā* and the two *T^elišā*'s, wherever these accents are otherwise not entitled to stand on the tone syllable: שְׁמַעֲתָּ and אֲשַׁתְּתָּךְ 3, 11, הָאָרֶץ 1, 30, וַיִּבְרָא 2, 22, instead of: שְׁמַעֲתָּ, אֲשַׁתְּתָּךְ, וַיִּבְרָא.

- d.* *B.* As signs of interpunction (§*d—o*). A distinction is made between disjunctive (*distinctivi*, masters) and conjunctive accents (*conjunctivi*, servants). The latter, indicating the close connexion of their word with the following one, have all equal value for the understanding of the sentence; it is only for the

public cantillation of the sacred text that they have different values, one conjunctive demanding one height or modulation of the tone, another another.—If, on the other hand, a disjunctive is immediately repeated, the first has the greater disjunctive value (G. 21, 6. 22, 8); in the same way the first of two conjunctives standing together has the greater connecting power.

1. Greatest Disjunctives. *Sillûq* (—) under the *e* tone syllable of the last word in every verse, always followed by *Sôph pāsûq* (:) the sign of the end of the verse.

— *'Athnâch*, divides the verse into two halves: אֱלֹהִים 1, 1. In short verses this is often done by certain other accents: 1, 13. 19. 23.

— *Sĕgholtâ*, postpos., in longer verses the main divider before *'Athnâch*. Always after *Zarqâ* הַרְקִיעַ 1, 7. Also 1, 28. 2, 23 and often.

2. Great Disjunctives. — *Zāqēph qātōn*. We find *f.* instead — *Zāqēph gādhōl*: first, when the first accent in the verse (3, 10 אָמַר) or half-verse (2, 20 וְלֹאֲתָם), but וְהָאֲדָרִים 4, 1; secondly, immediately after another *Zāqēph* (2, 9 וְעַץ וְהָגֵן, cf. 1, 14 and oft.), but וְיַנְיָהֶם וְיַדְעוּ 3, 7.

— *Rĕbhîa'* often forms subdivisions in the *Zāqēph*-sections. אֱלֹהִים 1, 9. 14.

3. Small Disjunctives. — *Paštā*, postpos. לְאוֹרַי 1, 5; repeated *g.* when the word is not accented on the last syllable, תּוֹרַי 1, 2.

For Paštā — *Jēthîbh*, prepos., when no conjunctive precedes and the tone rests on the first consonant: עָצַם 2, 23, אָרָה 3, 1.

— *Tiphchā*, the disjunctive next before 'Athnāch and Sillûq: בְּרֵאשִׁית, הַשְּׁמַיִם 1, 1.

— *Tēbhîr* אֶלְהִירִים 1, 4.

— *Zarqā*, postpos., always before *Sēgholtā*. אֶלְהִירִים 1, 7.

h. 4. Smallest Disjunctives. — *Gèrēš* or *'Azlā* הַפְּרִים 1, 21. Instead double-*Gèrēš*, when the last syllable is accented and the conjunctive *Qadmā* does not precede: פָּרִי 1, 21.

— *Lēgharmēh*, always before *Rēbhîā*. עֵשָׂב 1, 29.

— *Pāzēr* הַחֲמִיטִי. Instead 16 times — *Qarnē phārā*, always after the conjunctive *Galgal*: וַיְרִוּשָׁע בְּיַד יְהוָה Jos. 19, 51.

— *Tēhšā gēdhôlā*, great-T., prepos. הַשָּׂא 1, 12.

i. 5. Conjunctive Accents. — *Mērēkhā*. אָרָה 1, 1. Instead 14 times double-*Mērēkhā*: יָרַן לָךְ 27, 25.

— *Mūnāch*. בְּרֵא 1, 1.

— *Dargā*, esp. before *Tēbhîr*. וַיְרִי 1, 4.

— *Qadmā*, esp. before *Gèrēš*. וַיִּפְרֹחַ 1, 9.

— *Mahpākh*. בֵּין 1, 7.

— *Tēhšā qēṭannā*, small-T., postpos. וַיִּבְרַן (paroxyt.) 2, 22.

k. 6. Rare accents are: — *Šalsēleth* (with following *Pēšiq*) e. g. וַיִּבְרַאֲנִי 39, 8, one of the greatest disjunctives, only 7 times in the "twenty one books." Further the conjunctives — *Galgal* (16 times before *Qarnē phārā*) and — *Mēajlā* (16 times before 'Athnāch or Sillûq, generally to indicate the secondary tone, וַיִּבְרַאֲנִי 8, 18).

l. 7. Three of the "twenty four books" (i. e. of the O. T.), viz: Psalms, Job and Proverbs, have a different system of accentuation (generally called "the metrical accents"). In this there are 11 disjunctives (*Šinnôr* postpos., *Dēchî* prepos.), 8 conjunctives and one "underservant."

m. The disjunctives are besides *Sillûq*:

- 'Ôlè w^ĕjôrēdh, halves larger verses. רְשָׁעִים ψ 1, 1.
- 'Athnāch, halves smaller verses (ψ 1, 4) and in longer verses the part following 'Ôlè w^ĕjôrēdh (ψ 1, 1).
- Great-*R^ĕbhîā*. הָאֵשׁ ψ 1, 1.
- *Sinnôr*, postpos. הָהָלַךְ ψ 1, 1.
- Small-*R^ĕbhîā*, immediately before 'Ôlè w^ĕjôrēdh. יהוה ψ 1, 2.
- *R^ĕbhîā^c mughrās* (i. e. *R.* with *Gèreš*, v. *šh*) before Sillûq. רְהַטְאִים ψ 1, 5.
- Great-*Šalsēleth*. וּבְבוֹרֵי ψ 7, 6.
- *D^ĕchî*, prepos. הָרְשָׁאִים ψ 1, 1.
- *Pāzēr*. בְּקִרְאֵי ψ 4, 2.

Lĕgharmêh. Either *M^ĕhuppākḥ* (*Mahpākḥ*) *Lĕgharmêh* עֲנֵנְיָו ψ 4, 2 or 'Azlā *Lĕgharmêh* יהוה ψ 5, 9.

The conjunctives are: *Mēr^ĕkhā*; *Mânāch*; 'Illûj יִלְיֹן ψ 1, 3; *Galgal*; *Tarchā* תַּרְחָה ψ 1, 6 (under the accented syllable, hence easily to be distinguished from *D^ĕchî*); *Mahpākḥ*; 'Azlā; *Šalsēleth* הַשְּׂלֵלֶת ψ 3, 3 (only 8 times).—In addition an "underservant", *Sinnōrîth*, in an open syllable before *Mēr^ĕkhā* and *Mahpākḥ* הָרְשָׁאִים ψ 1, 2, קִימָה 3, 8.

§ 8. *Mèthegh*, *Maqqēph*, *P^ĕsîq*. *Mèthegh* § 8. (bridle), a small perpendicular line beneath the letters (thus same form as *Sillûq*), generally to the left of the accompanying vowel, indicates the secondary tone, esp. 1. in the second syllable before the tone when that syllable is open: הָאֵדָם 2, 15, עֵינֵיכֶם 3, 5. If the syllable in question is closed, then *M.* stands in the third or even in the fourth syllable before the tone: וּמִתְלַבֵּן 4, 4, הָאֲרָפָעִים 18, 29.—2. With long vowels, when followed by *Š^{wâ} mob.* and by the tone: הָיִתָּה

תולדות, וְשׁוֹפָה. Distinguish accordingly between חֲכָמָה and חֻכְמָה.—3. Before Chātēph in open or opened syllables: רַעְלָה, הַעְלָה, מַעְמַד; צַעְקִים 4, 10; יִזְהַב 2, 12.—For ו copulativum (§46) 1) and 2) do not hold good, hence וּלְאָדָם; וּבְנוֹת; וּרְבִי 1, 22.

b. *Maqqēph*, a small horizontal stroke on a level with the top of the consonants, unites two to four words, connected in sense, more closely than is done by the servile accents, by making them one word as regards pronunciation and tone. Especially common with *M.* are: אֶל- *to*, אֶת- *with* or sign of the determinate Accus., כֹּל- *totality*, עַל- *on*, לֵפָנֶיךָ *lest* (cf. the Greek proclitics); מִן- *from* has always *M.*—אֶת־כֹּל־פָּנֶיךָ 2, 6; כִּי־עִירִים 3, 10 (*Mēthegh* acc. to §8a1); וְאֶת־כֹּל־אֲשֶׁר־לוֹ 12, 20.

c. *Pēsīq* or *Pāsēq* (stopper), a perpendicular line between two words, prevents two logically connected words from being pronounced too quickly in succession as if they formed but a single word. *P.* is chiefly found 1. when the first word ends with the same consonant with which the following begins: הַהִיגָה וְהַרְמִישָׁה 1, 21; 2. when a word is repeated: יוֹם וְיוֹם 39, 10; 3. with the names of the Deity, to secure a consciously reverent pronunciation: אֶת־אֱלֹהִים 1, 27 (to prevent the *M.* being carried over to the following *eth*, which would result in the word מֵת *dead* being heard), אֱלֹהֵינוּ רָשָׁע, אֱלֹהֵינוּ 139, 19. After *P.* בַּגְד כִּפְתָה take Dāghēš even when

preceded by a conjunctive accent, *e. g.* עָשׂוּ כָּלָה 18, 21 (Mûnāch).

§ 9. Q^ērê and K^ēthîbh. In not a few passages § 9. of the holy scriptures a reading different from that ^{a.} furnished by the consonantal text was (for various reasons) traditional. Attention is called to these differences in printed editions and in most MSS. by the consonants of the new reading, the Q^ērê (קָרִי; usually, but falsely, Q^ērî), being placed in the margin while the vowels belonging thereto are added to the original reading in the text, the K^ēthîbh (כְּתִיב), which remains unchanged, only the so-called *circellus massorethicus* being added as a mark of reference. 8, 17 we find in the text הוֹיָצָא, on the margin קָרִי הוֹיָצָא, *i. e.* instead of the traditional consonants הוֹיָצָא (which would have been pronounced הוֹיָצָא) we have here to read הוֹיָצָא.

In the case of a few words of frequent occurrence, ^{b.} the marginal note and the mark of reference have been dispensed with (so-called Q^ērê *perpetuum*): הוּא (she), only in Pent., Q^ērê הוּא, K^ēthîbh הוּא.—יְרוּשָׁלַיִם, *nom. prop.*, Q. יְרוּשָׁלַיִם, K. יְרוּשָׁלַיִם. — יִשְׁשַׁכָּר, *n. pr.*, Q. יִשְׁשַׁכָּר, K. doubtless יִשְׁשַׁכָּר.—נַעֲרָה (maiden), only in Pent., Q. נַעֲרָה, K. נַעֲרָה.—The numerical forms שְׁתַּיִם, שְׁנַיִם (§39e3) are without doubt to be pronounced שְׁתַּיִ, שְׁנַיִ; K. then שְׁתַּיִם, שְׁנַיִם.—The divine name יהוה, the proper pronunciation of which seems to be *Jahvé*, owing to its

f—m. p): אָקטל, אָעבר, וָקטיל, וָעמיד, וָקטל, וָעמד, וָקטל, וָעמד, וָקטל, וָעמד, וָקטל, וָעמד.

II. א.—1. Not Dāghēš forte, but always lengthening by way of compensation. Article: הַיּוֹם, הַיּוֹמִי. Verb: קָטַלְתָּם, בְּרַכְתָּם; קָטַל, בָּרַךְ; מָקַטַל, מָבָרַךְ.—2. Preference for *a*, esp. as preceding vowel, cf. §60*d*.—3. Chātēph-Pāthach for Š^hwā mobile, esp. in some verbs *med*. א (§65*rβ*).

III. א.—1. At the end of a syllable (and word) א completely loses its value as a consonant; hence *a*) without Š^hwā: וָפָה, וָיָרָא, וָיָרָה; וָחָטָא, וָחָטָא, and *β*) the immediately preceding vowel is lengthened, because now standing in an open syllable: קָטַל, מָצָא; נָמַצָא, נָקַטַל; קָטַלְתָּה, מָצָאתָ (§75*a*). || 2. A preceding Š^hwā mobile is often absorbed by the long vowel of א: מֵאֲחָיִים 200 for *m^eāthājim*, רֵאשִׁים (heads) for *r^eāšim*.—Note also: 3. *Inf*. אָמַר (say) with לְ becomes לֵאמֹר (to say, *dicendo*).—4. אֲלֵהִים with the prefixes בְּ, כִּ, לְ, יְ becomes בְּאֵלֵהִים &c. אֲדָרִי retains after these prefixes the short vowel בְּאֲדָרִי, כְּאֲדָרִי &c. (Hence בְּיִהוָה &c. §9*b*).

NOTE. In verbs *prim. gutt*. א at the end of a syllable has consonantal value, can, therefore, have Š^hwā quiescens, *v*. §65*h.i*.

IV. ה.—ה is elided in certain cases after Š^hwā *d*. mobile. The vowel of ה is then transferred to the preceding consonant: Article §17*e*, verb §§59*d*. 61*e*. 62*a*.

- e. V. ו.—1. The soft semi-vocalic consonant ו is merged in the homogeneous vowels ו or ו: α) in the middle of a syllable, especially before a homogeneous vowel, whether preceded by a vowel or a Š^wâ mobile: קים (arise *imp.*) for *q^wum*, קום (to arise) for *qāwôm*; β) at the end of a syllable: הַרְרָד, הַקְטַל for *hōwradh*, and, under the influence of a preceding *a* (contraction): וְקָטְלוּ, וְיָרִידוּ for *jawrīdhû* (§68); γ) at the end of a word after another consonant: תָּהוּ for *tohw*; δ) ו copulative *v.* § 46. || 2. Original ו at the beginning of a word has in most cases passed into ו: וְלָדָּ (peperit) for *wāladh*; cf. §68a. || 3. Transition of ו to ו in the verbs ע"י (ע"י) *v.* §72a. || 4. Complete expulsion of ו in the verbs ע"ו, *v.* §71f.g.a.l.
- f. VI. י.—1. י is merged in a homogeneous long vowel: α) at the end of a syllable (and of a word) after *i* in *i*: יִיטַב for *jijtabh*, בִּיהוּדָה for *bijhūdhā*; after *a* often contraction to *ê*: וְיִטְיֵב, וְקָטִיל for *jajtibh* §69b, סוּסַי *st. c. pl.* §21e; but with suff. still sometimes *susaj* §22f; β) at the end of a word after another consonant, which has then to give up its vowel, in *i*: פָּרִי (fruit) for *parj* (§30), עָנִי (misery) for *onj*; יָדָי and יָדָי *v.* §76b.c. || 2. Compare besides §§31.74.
- g. VII. נ.—נ is assimilated to the following consonant, except when that consonant is a guttural or ו

(§11.b1): α) in the verbs יִקְטֹל, יִפֹּל for *jinpōl*, הִקְטִיל, הִפִּיל, *v.* §67*a*.—β) also the final נ in the verb נָתַן (give), *e. g.* נָתַתָּה, נָתַתָּה; נָתַתָּם, נָתַתָּם; נָתַתָּה, נָתַתָּה. —γ) often, in prose almost without exception, in מִן, *e. g.* מִן קָרָם for מִקְרָם.—δ) In those nouns of the forms *qatl*, *qitl*, *qutl*, whose second radical is נ, see §26*a.b*.

§ 11. Changes of Vowels. I. Vowels are un- § 11.
changeable 1. when they are long either by nature ^{a.}
or (as *ô* in כֹּכַב *star*, for *kawkābh* from *kabhkābh*) by
contraction, as יִי, י, in most cases י, and also יִי;
2. in a doubly closed syllable (§12*e*), *e. g.* *i* in מִקְדָּשׁ
sanctuary, מִקְדָּשֵׁי אֵל the sanctuaries of God, and in
כֶּכֶר circuit, הַיְיָרֵדֵן הַיְיָרֵדֵן ἡ περίχωρος τοῦ Ἰορδάνου; 3. in
syllables with virtual doubling: מְהִרְתָּם; 4. when
lengthening by way of compensation has taken place
before a guttural or ר: מִיאָן, מִיאָנָהם.

NOTE. Exception to 2.: Accented Páthach is often in pause
lengthened to Qāmeṣ, cf. §§60*f*.61*d*.

II. Changeable—*i. e.* may be shortened or in *b.*
certain cases entirely dropped—are 1. vowels made
long only by the tone (tone-long vowels), esp. *ā* and
ē in nouns (§ 24: מִקְדָּשׁ; מִקְדָּשֵׁי אֵיבִיב enemy, *pl.* אֵיבִיבִים), *ē* and *ō*
in verbs (קָטַל he has murdered, *pl.* קָטְלוּ; יִקְטֹל he will
kill, *pl.* יִקְטֹלוּ); 2. pretonic vowels, *i. e.* vowels origin-
ally short, which are lengthened (*v.* §*h*) owing to
2*

their position in an open syllable before the tone (דְּבַר word, *pl.* דְּבָרִים; עֵנָב grape, *pl.* עֵנָבִים; קָטַל *necavit*, קָטַלְתֶּם *necavistis*).

c. III. Dropping and Shortening of Vowels.

A. In the noun, in an open syllable. 1. When the tone is thrown forward (by an affirmative or *st. constr.*), the vowel that stood in the syllable before the tone is dropped: נְשִׂיא prince, נְשִׂיא הָאָרֶץ the p. of the land, *pl.* נְשִׂאֵיהֶם, נְשִׂאֵיהֶם *principes eorum*; נְתִיב path, *f.* נְתִיבָה *do.* || 2. If two vowels are changeable, that vowel is dropped which, when the tone is moved forward, would stand in the second syllable before the tone; the vowel preceding the one just referred to, because now in a (loosely) closed unaccented syllable (§12*q*), is shortened, *a* being often thinned to *i*. כָּנַף wing, כָּנָפוֹ his wing, כָּנְפֵיהֶם *alae eorum*; דְּבַר word, דְּבָרוֹ his word, דְּבָרֵיהֶם *verba eorum*.—For the treatment of changeable vowels in a shut syllable see the chapter on the forms (esp. §§24.25).

d. B. In the verb the vowel of the second radical is dropped before accented affirmatives beginning with a vowel—*i. e.* the vowel of the syllable immediately before the tone:

Noun.

Verb.

חָכָם חָכִים, חָכְמָה חָכְמִים.

חָכָם he is wise, חָכְמָה she is w.

יָקָר יָקָרִים, יָקָרָה יָקָרוֹת.

(יָקָר he is p.) יָקָרָה she is p.

Exceptions see §50*a*.—Before accented affirmatives beginning with a consonant § *c* applies: קָטַל, קָטַלְתֶּם, קָטַלְתִּי, קָטַלְתִּיךָ *necavi te*.

IV. Compensation - lengthening appears *e*. wherever a Dāghēš required by the grammatical form has been omitted, *ă* being lengthened to *ā*, *ĭ* to *ē*, *ŭ* to *ō*: 1. when virtual doubling has not taken place, always before gutturals and ר (examples §10*a1.b1*);—2. at the end of a word (§6*f1*); *ă*, however, remains in most cases unlengthened, *e. g.* אָם for 'imm, חוּק for *chuqq*, גָּן for *gann*, cf. §§26*b*. 73*i*. 74*s*.

V. Of the remaining vowel changes the most important are those affecting *Páthach*. 1. P. in an unaccented closed syllable very frequently becomes *ĭ*: in the strong verb regularly in יִקְטַל, יִקְטַל, יִקְטַל, יִקְטַל; in the noun cf. דְּבָרֵי יוֹסֵף, the words of Joseph, for *dabrê*, דְּבָרֵיהֶם from דְּבַר §25*b*; פְּתָהּ from פֶּתַח §26*dγ*; צָדֵקִי from *šadq* §28*a*. || 2. P. becomes S^ghól before *chā* and *ch^o* and before unaccented *hā* and 'ā, when the guttural is virtually doubled: אָחַי my brothers, אָחַי; לְהַבּוֹת (for *lahhābhôth*) flames, אֵשׁ לְהַבּוֹת flames of fire. More exx. §17*c*.—Exception הָרָה, to the mountain, 14, 10 for *hārrā*.

VI. Rise of new vowels. 1. The prefixes בּ, כּ, גּ, לּ, ךּ before a guttural with Châṭēph receive the corresponding short vowel. אָרוֹם + בּ becomes בְּאָרוֹם, so

לְאָדוּם, וְאָדוּם; וְחָלִי + לְ becomes לְחָלִי, וְחָלִי; אֲשֶׁר + בְּ becomes בְּאֲשֶׁר, so כְּאֲשֶׁר, לְאֲשֶׁר, וְאֲשֶׁר.—Exceptions: לְאָמַר, בְּאֵלֵהִים, בְּאֵדְנִי (בְּיַהֲוָה), וְאֵדְנִי &c., see §10c.

2. בְּ, בָּ, לְ (§ 45) before Š^wâ receive the vowel *i*: 'הָ הַדְּבָרִי the word of Jahwe, בְּדָבָר, בְּדָבָר, לְדָבָר (syllable loosely closed, *v.* §12r).—A following ו quiesces in *i* (§10/a): וְיַהֲוָה + בְּ becomes בְּיַהֲוָה; so, too, after ו copul.: וְיַהֲוָה.

3. ו copul. (וְ) before Š^wâ and the labials (בּוֹמֵף) becomes ו (*û*): וְדָבָר הָ, וְבֵית, וְמִלְכָּךְ, וְפָעַל (§ 46).

NOTE. Before lip-sounds the Babylonian punctuation has ו *i. e.* וְ.

h. 4. In the syllable before the tone not only are originally short vowels lengthened (§b2), but even new vowels arise: α) under the prefixes ב, כ, and esp. ל, *v.* § 45;—β) under ו cop. at the end of a sentence or part of a sentence, *i. e.* after a large disjunctive, and with words occurring in pairs: יוֹם וְלַיְלָה day and night, טוֹב וְרָע good and evil, לֶחֶם וְמַיִם bread and water. Cf. Gen. 8, 22.

i. 5. In two consonants end, except אָהָ, thou *f.*, and the 2 *f. sg. perf.*, קָטַלְתָּ &c., only a few forms from weak verbs (§74o.t), a few words ending in א, as שָׂוֵא, חָטָא, and נָרַד נָרַד, קֶשֶׁת קֶשֶׁת truth. In all other cases the pronunciation is facilitated by the insertion of a helping vowel (genly. Š^ghôl, hence the expression

“segholate forms”; in the case of gutturals mostly Páthach; after Jôdh *î*). For details see §§27—30. 36*a*. 65. 74.

§ 12. Of the Syllable.—Commencement of a § 12.
 syllable (*Silbenanlaut*) (§*a.b*). Every syllable, and ^{a.}
 hence every word, must begin with one consonant,
i.e. neither with a vowel (for single exception *v.* §11*g*3)
 nor with two consonants. If the first consonant ^{b.}
 of a syllable (or a word) has no vowel of its own,
 it receives Š^šwâ mobile §5*c*, or (with אההע) Châtēph
 §5*d*. 10*a*3.

Close of a syllable (*Silbenauslaut*) (§*c—s*).— ^{c.}
 A distinction is made between:

I. open syllables, or those ending with a
 vowel: קֹרְמוֹ, עֲשִׂירָה, אֶרֶז, שְׁנָה (ה *v.* §2*b*). They have
 always a long vowel. (Exception: the verbal suffix
dni §79*e*).—Syllables ending in א are regarded as
 open: קִטֵּל, מִצָּא (cf. however §10*c* note.)

Unaccented syllables with a long vowel are open; ^{d.}
 the following Š^šwâ is Š. mobile: שְׁמֵרִים *šô-m^šrîm*.

II. shut syllables, or those ending in a con- ^{e.}
 sonant: קִטֵּל (2nd syll.).—They are called doubly
 shut, when the consonant closing the syllable is
 immediately followed by another consonant in the
 same word: מִצָּרָה (1st syll.), קִטֵּלָה (2nd syll.). If
 the two consonants are identical or have been made

so (*i. e.* if the vowel is followed by a cons. with Dāghēš), the syllable may also be termed *sharpened*: **הַשְׁשִׁיר** (sylls. 1 and 2).

f. Unaccented shut syllables have always a short vowel: **מִבְּדִיל** (1.), **יִלָּד** (1.), **וַיִּקָּם** (1. 3.), **וַיִּמָּח** (1. 3.).

g. Unaccented syllables with a short vowel are shut: **וַיִּסְדֹּד** (1.).

h. In an accented shut penultima we find only following vowels: α) the tone-long vowels \bar{a} , \bar{e} , \bar{o} : **וַיִּמָּח**, **וַיִּרְכַּח** (2.), hence neither \hat{i} nor \hat{u} , nor yet the essentially (*i. e.* by nature or by contraction) long vowels \hat{a} , \hat{e} , \hat{o} ; β) the short vowels \check{a} , \check{e} : **וַיִּמְצָח**, **וַיִּמְצָח**.

i. In an accented shut ultima all long vowels may appear; of the short vowels \check{a} and \check{e} , sometimes even \check{i} , esp. the two particles **אִם** (if), **עִם** (with), which, however, are often (as **מִן** always) made toneless by Maqqēph, and the form **וַיִּשָּׁב** §740a.

k. III. Opened syllables, *i. e.* syllables, whose originally double close has been removed by a helping vowel.—1. At the end of a word: genly. a helping vowel (cf. §11*i*), in most cases S^gghôl, though also (esp. when the last letter, or the last but one, is a guttural) Páthach. The accented vowel of the opened syllable is then in most cases lengthened, viz: \check{o} (\check{u}) to \bar{o} : **קָדַשׁ**, **רָחַב**, **אָרַח**; \check{i} to \bar{e} : **סִפָּר**, **שָׁמַע**; \check{a} to \bar{e} : **מָלַךְ**, **וָרַע**, *v.* §28*c.d.*

If the last letter but one is a guttural, Páthach *l* remains in the opened syllable unchanged: זָעַר §28*e*, תּוֹכַחַת, דִּיעַת §36*a*, וַיַּעַל §740*a*.

If the last letter but one is ר, Chîrëq is used as *m*. helping vowel. Páthach remains in an opened syllable: עִין §29*a*; also in the suffix-form הָרִי—, *e. g.* אֶלְהִירָהּ, and in the dual ending רִים— *ájim*.

In the apocopated impf. of verbs ל"ה the lengthening of *i* to *e* is often dispensed with, *v.* §740*γ*, *e. g.* יָגַל for *jigl*.

2. In the middle of a word the consonant closing the syllable, if a guttural, frequently receives for ease of pronunciation the Châṭêph corresponding to the preceding vowel, without this vowel being lengthened. Exx. §10*a*4. נָעֲרוּ, in syllables *na^é-rô*.

The vowel remains unlengthened even when, instead of the Châṭêph owing to its being followed by a Š^éwâ, the corresponding short vowel is written, *v.* §5*f*. רִחֲזֹק, *pl.* רִחֲזֹקִי, divide רִחֲזֹקִי, רִחֲלֹם, *pl.* רִחֲלֹמִי (רִחֲלֹמִי).

IV. Loosely shut syllables we call such syllables as were originally followed by a vowel, which has been dropped in accordance with the general laws in §§11*c*2 and 11*d*. That a syllable is loosely closed may be recognized by the fact that בגדכפת retain their aspiration. The Š^éwâ is not vocal, is not Š^éwâ mobile. Exx. to §11*c*2: כָּנְהָ, כָּנְפִירָהֶם *kan-phê-hêm* §25*a*; מְלָכִים

for *malakhim*, מַלְאָכִים §28*h*; חֲרַבְתִּיהָ *chor-bhô-thájikh* §35*a*.—To §11*d*: יַעֲמֵד, *pl.* יַעֲמְדוּ; יַחַרְדּוּ, *pl.* יַחַרְדוּ; נֶאֱסַף, *pl.* נֶאֱסְפוּ, *v.* §65*f.h.k*.

- r.* To the class of loosely shut syllables belong also such syllables as arise from the addition of the prefixes בּ, פּ, לְ to words, whose first consonant is pointed with Š^{wâ}: לְדַבֵּר §11*g*2.—Exception: ל before infin. Qal §55*d*.

- Very seldom do we find a loosely shut syllable
s. where no vowel has been dropped, *v.* §28*q*. Cf. also הַבְּרִיתָה §29*a*.—Complete closure of the syllable contrary to the rule in: בְּרַפְּתָה §34*da*, תְּרַפּוּתָה §35*c*; cf. also בְּשִׁמְכָה §55*d*.

- § 13. § 13. Of the tone. The principal tone in Hebrew
a. rests generally on the last syllable; on the penultima almost exclusively in the following cases:

1. when the last vowel is a helping vowel (§11*i*); hence in the dual, *e. g.* שְׁנַתָּיִם *biennium*;

2. before הֶ—*locale* (§20*c*): אֲשֻׁרָהּ to Assyria;

3. before the suffix נוּ, *e. g.* מִלְכֵנוּ our king, שְׁלַחְנוּ *misit nos*, and before a few other suffixes, *v.* §§22. 79*h*;

4. the verbal forms ending in תָּ, תִּי, נוּ (perf.), נָה (impf., iptv.); in the Hiph^lil also those in הֶ—, יִ, יִ—: רָקַטְיָלִי, הִקְטִילָהּ, קָטַלְנוּ, קָטַלְתָּ;

5. in the verbs ע"ו and ע"ע the endings הֶ, יִ, יִ— even in the other conjugations, *e. g.* קָמָה : קָמוּ she has risen, קָמוּ they have r., קָמוּ arise (iptv. *f.*);

6. in a number of forms of the impf. without affirmatives when ו consecut. is prefixed (§64*g.k—n*);

7. several times in pause, see §14*g.h.i*;

8. frequently, also, to avoid the concurrence of two tone-syllables: in a word with open penultima and long open or short closed ultima, when immediately followed by a monosyllable or by a word with the accent on the first syllable, the tone is generally shifted back to the penultimate syllable: קָרָא לִילָהּ 1, 5; תֹּאכַל לָהֶם 3, 19; עָמַד שָׁם 19, 27.

NOTE 1. Thus retrogression of the tone does not take place *b.* with a closed penultima or from a long vowel in a closed ultima (with the occasional exception of §*Sērê*): אָתָּה אֲפָרָה dust art thou 3, 19; nor yet when the first word ends with a heavy suffix, nor when the distinctness of pronunciation would be affected: שְׁלֹשָׁה אֲלֵהָּ these three 9, 19, יִקְרָא עוֹד לֹא 17, 5.—§*Sērê*, when deprived of the tone in a closed ultima, either receives *Mèthegh* (נָבַל צִירִין) Isa. 40, 7. 8) or is shortened to *S^ghòl* (cf. §59*f*).

NOTE 2. The tone never rests on the antepenultima. Isa. *c.* 40, 18. 50, 8. Job 12, 15 are only apparent exceptions, to be explained acc. to §§5*f*. 12*p* (against Delitzsch on Isa. 40, 18 and in the preface to Baer's edition of Job p. VI).

§ 14. Of the Pause. I. At the end of sentences § 14. *a.* and of the larger divisions of a sentence, many changes take place in the accentuation and the vocalisation, which are occasioned partly by general considerations of rhythm, partly by a special regard for the solemn recitation of the sacred text.

- b. II. These changes appear uniformly with *Sillûq*, *S^ēgholtā*, *Šalšēleth* and *'Athnāch*, often with *Zāqēph*; in the books of Psalms, Job, Prov. (§71): always with *Sillûq*, *'Ôlè w^ējôrēdh*, and, in smaller verses, with *'Athnāch*, often with *'Athnāch* after *'Ôlè w^ējôrēdh*; rarely with other accents.
- c. III. The pausal effects are not the same for all accents; אָתָּה, thou *m.*, *e.g.* appears with *Sillûq*, *'Athnāch* and *'Ôlè w^ējôrēdh* as אָתָּהּ, with *Zāqēph* and *'Athnāch* after *'Ôlè w^ējôrēdh* as אָתָּהּ, cf. Gen. 3, 19. ψ 2, 7.
- d. 1. Lengthening of the vowel. α) Esp. frequent is the change of Páthach to Qāmēs: מַיִם water, מַיִם; לַיְלָה night, לַיְלָה; רָצַר *finxit*, רָצַר. שָׁמְרָתִי, שָׁמְרָתִי; זָכְרָתָּ, זָכְרָתָּ; רָצַרְנִי, רָצַרְנִי; זָכְרָתָּ. In segholate forms (§28g): נַעַר boy, נַעַר; and in the same way אָרָץ (bec. ground-form *ars*) אָרָץ; זָרַע seed, זָרַע.—β) Páthach and S^ēghól in the ground-form of the perf. Pí'el become Šērê: מָלַט, מָלַט; הִבֵּר he has spoken, הִבֵּר (§60*d.e*).
- e. NOTE. Monosyllables with Páthach remain in most cases unchanged: בָּרָ 30, 21, גָּר 49, 27.
- f. 2. Vowel changes. α) Šērê sometimes becomes Páthach: הִפָּר *fregit*, הִפָּר; יִבֵּט *ibit*, יִבֵּט; וְיִגְמַל, וְיִגְמַל and he was weaned.—β) Šērê becomes Qāmēs in the perf., iptv., impf. Hithp. (bec. here originally *ā*), §62*dγ*.—γ) Chōlēm sometimes becomes Qāmēs: כָּאֲשֶׁר כָּאֲשֶׁר; שָׁכַלְתִּי שָׁכַלְתִּי 43, 14; עָז 49, 3; יִטְרָה 49, 27.
- g. 3. Retrogression of the tone. אָתָּה I, אָתָּה; אָנֹכִי I, אָנֹכִי; אָתָּה *v.* §c; עָרָ lay bare ψ 137, 7.

4. Retrogression of the tone with lengthening of *h*. the vowel. אָתָּה, אַתָּה: עָתָּה now, עֵתָּה.

5. Retrogression of the tone with restoration or *i*. (and) lengthening of a vowel that has been reduced to Š^hwâ. α) Esp. frequent in the verb, cf. §11*d*: נָתַן he has given, *f.* נָתַתָּה, נָתַתְּהָ; מָלֵא he is full, *pl.* מְמַלְּאוּ, מְמַלְּאוּ; יִשְׁמַר he will keep, *pl.* יִשְׁמְרוּ, יִשְׁמְרוּ; שָׁמַע hear (iptv.), *pl.* שָׁמְעוּ, שָׁמְעוּ; יָלַד he was born, *pl.* יָלְדוּ, יָלְדוּ. —β) In masc. segholate forms from ל"ה stems (§30*c*) *e. g.* פְּרִי fruit (orig. *parj*, §10*f*β), פָּרִי; חָלִי sickness, חָלִי. —γ) Before the *suff.* הָ (thy, thee *m.*): הִבְרָה, הִבְרָה thy word, הִבְרָה; יִשְׁמַר, יִשְׁמְרָה he will keep thee, יִשְׁמְרָה.

6. Before the full endings of the impf. *ûn* and *in* *k*. the reduced vowel is restored in pause as a long vowel without retrogression of the tone: יִלְקָטוּן, יִדְבְּקוּן.

7. In the impf. the accent, which a Wâw consec. *l*. has drawn to the penultimate syllable, is restored to the ultima, whereby certain vowel changes are occasioned, see §64*g.m.*

II. MORPHOLOGY (§§ 15—80).

A. THE PRONOUN (§§ 15—17).

§ 15. Personal Pronoun, esp. the pronomens § 15. *a.*
separatum.

I	אֲנִי, אַנְכִי	we	נַחְנוּ, אֲנַחְנוּ ^δ
thou	אַתָּה ^α , <i>f.</i> אַתָּה ^β	you	אַתָּה ^ε , <i>f.</i> אַתְּךָ ^ε
he	הוּא, she זֶה	they	הֵם, הֵמָּה, <i>f.</i> הֵנָּה ^ζ

Forms in pause: אָנְכִי, אָנִי; אַתָּה, אַתָּה (§14c); אַתְּךָ.

Arabic forms: *sg.* 1. *dnā*; 2. *ánta*, *f. antí*; 3. *húwā*, *f. hijā*. — *pl.* 1. *náchnu*; 2. *ántum*, *f. antínna*; 3. *hūm*, *f. hínna*. — *du.* 2. *ántumā*, 3. *hūmā*.

b. NOTE. α) Five times K^ěthíbh defective אָנִי.—β) Seven times K^ěthíbh אָנִי, read *attî*; originally with the ending *în*, cf. §51b. 53b.—γ) In the Pentat. often אָנִי K^ěthíbh; Q^ěrē perpetuum §9b.—δ) Once K^ěthíbh אָנִי.—ε) Originally *u* in the second syllable, cf. §51b.—ζ) אָנִי without demonstrative אָנִי only after prefixes, *e. g.* אָנִי, see § 45.

c. The forms enumerated in §a express the nominative case only; the other cases are indicated in part by very much shortened modifications, which are attached to the word qualified and unite with it to form one whole (suffix pronouns, genly. for shortness suffixes). The suffixes attached to nouns denote the genitive, those joined to verbs the accusative. For details on the nominal suffix see § 22, on the verbal suffix §§ 78 ff., on the suff. to particles §§ 40 ff.

§ 16. § 16. The remaining Pronouns. The *demonstrative pronoun* is: זֶה this, *f.* זֹאת; *pl. comm.* אֵלֶּה.—Examples of its use (cf. §17h): הַיּוֹם הַזֶּה this day, זֶה הַיּוֹם this is the day; הַדְּבָרִים הָאֵלֶּה these words, אֵלֶּה בְּנֵי שֵׁם these are the sons of Shem.—Secondary forms in the Pentat.: הָאִישׁ הַזֶּה this man 24, 65; הָעָרִים הָאֵלֶּה these towns 19, 25.

NOTE 1. הָּ also as adverb: 1) here; 2) now.

b.

NOTE 2. The separate pron. of 3. pers. is also used as *c.* demonstrative pron.: הַאִישׁ הַהוּא that man.

The three forms of the *relative pronoun*: אֲשֶׁר, זֶה *d.* (poet.) and ׀ (esp. North-Israelitish and late) stand for all numbers and genders. The very common אֲשֶׁר serves in fact as *Nota relationis*. Hence it confers, in the first place, relative signification to following pronouns and adverbs, *e. g.*: בּוֹ in him, בּוֹ . . אֲשֶׁר in which; שָׁם there, שָׁם . . אֲשֶׁר where (cf. §21*h*); secondly, it is used in place of some conjunctions (that, because, when). Cf. § 87.

The *interrogative pronoun*, מִי who?, מָה what? is *e.* sometimes used also for the *indef. pron.* (*quisquis, quicunque*).

NOTE. מָה retains Qāmēš with disjunctive accents; further *f.* always before ׀ and ׀, generally before ה, when this letter has not Qāmēš. Before non-gutturals we write מָה followed by Dāghēš and, usually, Maqqēph: מָה־לָּךְ, מָה־לָּךְ. Before ה, ה, ה, ׀, sometimes also at the beginning of a sentence, the pointing is מָה (cf. §11*f*2): מָה הַמַּאֲתָרִי and מָה עֲשִׂיתָ 20, 9.—מִי זֶה—*v.* §42*g*.

§ 17. A. The Article in Hebrew (as also *e. g.* § 17. ^{a.} in Greek) was originally a demonstr. pron., cf. הַיּוֹם this day, to-day 4, 14, הַלַּיְלָה this night 19, 34, הַפַּעַם this time—at last 2, 23; מָחָר (§ *e*) to-morrow at this time.

NOTE. This pronominal force also shows itself when the article is joined to the finite verb: הַבָּאָה 18, 21. 46, 27 (§76*h*), הַנּוֹלֵד־לּוֹ his son, that was born to him 21, 3. Cf. also הַשּׁוֹק הַיָּדָהּ the thigh and what was thereon (the fat) 1 Sam. 9, 24.

- b.* As shown by the examples just quoted, the article is usually written הַ followed by Dāghēš forte. The D. is dropped according to §6*f*, esp. when י or a part. Pi'ēl follows: הַיְבוּסִי, הַיְקוּם, הַמְרֹגְלִים.
- c.* When followed by a guttural (§10*a*1), the article takes *a*) — before unaccented *hā* and *'ā*, as also before *chā* and *ch°* (§11*f*2): הַהָרִים, הַעָרִים, הַעֲוֹן; הַחַג, הַחֶבֶם, הַחֲרָשִׁים, הַחֲרָשִׁים; β) — before ע in the other cases, and always before א, ר, *e. g.*: הַעֵם, הַעֲבָדִים, הַעֲבָדִים; הַאֲוִר; γ) — before ה and ה, in the other cases, *e. g.*: הַחַיָּה, הַחַיָּה, הַחַיָּה, הַחַיָּה. — Exceptions: to β) עֵבֶר, blind, takes הַ; to γ) הַהָר the mountain, הַהָרָה towards the mt., הַהֵם and הַהֵמָּה those, הַחַי the living one 6, 19.
- d.* אֶרֶץ (earth, country) with the article becomes הָאֶרֶץ. — On הַר (§*c*γ), פַּר, עַם see §26*c*.
- e.* After the prefixes בַּ, בְּ, לְ (§45) the ה of the article is elided together with the preceding Š³wā: הַמַּיִם the water, בַּמַּיִם in the w., לַמַּיִם to the w., כַּמַּיִם like the w., הַאֲוִר the light, לַאֲוִר to the l., הַחֹשֶׁךְ the darkness, לַחֹשֶׁךְ to the d.; הַעָשָׁן the smoke, כַּעָשָׁן like the s. — Exception: כַּהֵימֹם (8) 39, 11 etc.

B. Use of the Article.—The article in Hebrew *f.* differs from the article in English in being found:

1. with well known material and class names: Abram was very rich **בַּמִּקְנָה בַּכֶּסֶף וּבַזָּהָב** in cattle, in silver and in gold 13, 2; pitch it **בַּלְפָּר** with pitch 6, 14.—
2. with many abstract nouns, esp. with physical and moral defects: struck them **בַּסְנַרִים** with blindness 19, 11.—
3. frequently with names of towns, when the recollection of the appellative signification was still preserved: **הָרְמָה, הָעִיר**.—
4. with the vocative of nouns otherwise qualified to receive it: **הַמֶּלֶךְ** O King!—
5. with comparisons, when the *tertium comparationis* is regarded as attribute of the class to which the object employed in the comparison belongs: he staggers **כְּשֹׁפָר** [because all drunken men stagger] like a drunken man; Isa. 1, 18: if your sins be red **כְּשָׁנִים** like scarlet, they shall become white **כְּשֵׁלֶג** as snow; if they be red **כְּהוֹלֵעַ** like crimson, they shall become **כְּצֹמֵר** like wool.*

The article is not employed, however, when the *tert. compar.* is affirmed of only a part of the class.

The article does not stand: 1. before substantives that are determined by a following genitive or suffix: **הַדְּבַר הַזֶּה** the word of Jahwe, **הַדְּבָרִי** ὁ λόγος μου.—

* Cf. Ed. Riehm on ψ 17, 12 (in: Herm. Hupfeld, Die Psalmen² I, 445. 446).

2. often in poetry: ψ 2, 2 אָרָץ; but after בּ, קָ, לָ usu-
ally as in prose: בַּמִּשְׁפָּחָה ψ 1, 5, בְּשָׂמַיִם ψ 2, 4.

- h.* The article with adjectives: הָעִיר הַגְּדוֹלָה the great
city.—So usu. with the demon. pron.: הָאִישׁ הַזֶּה this
man, בַּלַּיְלָה הַהוּא on that night 19, 35; though also:
בַּלַּיְלָה הוּא 19, 33 &c. (doubtless for reasons of euphony),
מִשְׁבַּעְתִּי זֹאת from this my oath 24, 8.

B. THE NOUN (§§ 18—39).

§ 18.

a. § 18. Gender. The Hebrew language has no
special forms for the neuter. Where other languages
use the neuter, we find in Hebrew mostly the *fem. pl.*,
and not unfrequently the *masc. pl.* or *fem. sg.*, *e. g.*
בֵּה אֵדַע thereby shall I know 24, 14.

b. NOTE. The masculine, as the superior gender, stands not
unfrequently for the feminine, especially in the suffix pronouns:
סָתְּמוּם they stopped them (the wells הַבְּאֵרוֹת *f.*) 26, 15; אָבִיכֶם your
father (Leah and Rachel are addressed) 31, 9.

c. The *masc. sing.* has no termination. The old
termination ת of the *fem. sing.* is still preserved α)
after \hat{u} and \hat{i} : עֲדוּתָהּ, גְּלוּתָהּ; בְּרִיחַ, מִצְרִיחַ; || β) when a
helping vowel (— or — , §36*a*) has been inserted after
the immediately preceding cons.: מֵאֲחַלְתָּ knife, for
ma^akhalt; תּוֹכַחְתָּ reproof, for *tôkhacht*; esp. in partcps.
יּוֹלְדָהּ a woman in childbirth, for *jô-ladht*; || γ) seldom
as *áth*, in בְּרַקְתָּ emerald, and in proper names צַרְפָּתָה
גְּבַעַתָּה.—The ת of the old ending *áth* has been in almost

all cases dropped, the *ă*, now standing in an open syllable, lengthened to *ā*, and, as an indication of this, ה, rendered superfluous however by the introduction of the vocalisation, added as mater lectionis (§2b): מִצְוָה commandment, for *mišwāth*, cf. §21*d*.

§ 19. Number. Besides the sing. and the plur. § 19.
a. there is also a *dual* in Hebrew, which is formed almost exclusively, however, from names of things that occur in pairs. The ending of the dual is יָם— *ájim*: רַגְלַיִם feet, אַלְפַּיִם 2000.

The masculine plural ending is יָם—, also *defective* b. ׁם—, the feminine dual ending is יָם—, also *defective* יָם—: עֵד witness, עֵדִים; גֹּיִם people, גֹּיִם (pron. *gōjím*); צַדִּיק righteous, צַדִּיקִים; צַדִּיקָה booth, סִכּוּת and סִכּוּתָה.

NOTE 1. Many words with the termination of the fem. sing. have יָם— in the *pl.*, e. g. שָׁנָה year, שָׁנִים; *vice versa*: אָב father, אָבוֹת; חֵלְמוֹה, חֵלְמוֹת.

NOTE 2. The plural in Hebrew not only denotes a numerical plurality, but also serves to indicate other relations, especially in the case of abstract nouns. Note further the "internally multiplying" plural, e. g. אֲדוֹן lord, אֲדוֹנִים lords and lord, אֲדוֹנֵינוּ our lord (cf. Germ. "unsere Herrschaft") 1 Sam. 25, 14.

§ 20. Case. Hebrew had originally three case- § 20.
a. endings. Cf. in Arabic:

	the book	a book	the man	the b. of the man.
<i>N.</i>	<i>al-kitābu</i>	<i>kitābun</i>	<i>ar-raġulu</i>	<i>kitābu 'r-raġuli</i>
<i>G.</i>	<i>al-kitābi</i>	<i>kitābin</i>	<i>ar-raġuli</i>	
<i>Ac.</i>	<i>al-kitāba</i>	<i>kitāban</i>	<i>ar-raġula</i>	

- b. NOTE. If the genet. is determined (*i. e.* is a proper name or has the article), the *nomen regens* is regarded in Hebr. as in Arabic as likewise determined.
- c. In biblical Hebrew these endings are preserved only in ה־ *locale* and as meaningless affix-syllables (for the most part as archaisms and in poetry): α) *ā*, ה־ of direction [cf. our suffix *-ward*], almost always unaccented: מִצְרַיִם, Egypt, מִצְרַיִמָּה to E.; בֵּיתָהּ, to the house; אֶרֶץ כְּנָעַן, to the land of C.*; הַחֹצֵה, הַהֲגָבָה, הַשְּׂמִימָה, הַהֲרָה. Entirely meaningless is the ending ה־ *e. g.* in לַיְלָה night, mod. Gk. ἡ νύχθ^α.—β) *ō* and *i*, esp. in the *stat. constr.* (*v.* §21*a*): וְחִיתוֹ אֶרֶץ 1, 24; בְּנוֹ בֵּלַע Num. 24, 3; גָּנְבֹתִי G. 31, 39; בְּנִי and אֶסְרִי 49, 11; מְלֶכֶי־צָרָק 14, 18.
- d. Hence in many cases (*e. g.* always in *m. sg.*, of nouns with unchangeable vowels) the gen. and acc. are quite the same as the nom. Exx.: α) Gen.: שֵׁן ivory, שֵׁן כִּסֵּא a throne of ivory, כִּסֵּא דָוִד the throne (§*b*) of David; יוֹצֵר potter, כֶּלִי יוֹצֵר a potter's vessel; הַנֶּעֶר the boy, קוֹל הַנֶּעֶר the boy's voice.—β) Acc.: מָצָא he found help, אִישׁ הָרַגְתִּי a man have I slain; וְיָכַל and he finished his work; נִסְכַּחְתִּי מֶלְכִי I have appointed my king.
- e. 'The determined acc. is often, esp. in prose, indicated by prefixing אֶת־ or אֵת: In the beginning God

* כְּנָעַן has Dāghēš forte conjunctivum, §6*eβ*.

created אֶת־הָאָרֶץ וְאֵת־הַשָּׁמַיִם; and she bare אֶת־קַיִן Cain; thou hast scattered אֶת־כָּל־אֹיְבֵי all my foes.

§ 21. A. The Construct State. In expressions such as “the voice of the boy”, “a vessel of a potter”, the second subst., the genitive, as the subject to which something is assigned, has the main tone or stress. The first word, the nominative, is pronounced more rapidly, with less stress. This explains the fact that in Hebr. the first subst. is, if possible, shortened, especially in regard to its vocalisation. § 21. a.

The rule §11c is here applied as if the nom. were unaccented and the second word a monosyllable or had the accent on the first syllable. נָגִיד צֵר prince, נְגִיד צֵר the prince of Tyre. Further exx. v. §e.

The first member of such a connexion, indeed every noun (the *nomen regens*) closely connected with the following word, stands in the *status constructus* (construct state). *Status absolutus* (absolute state) is the name used to designate the unshortened form of the noun, when not intimately connected with the following word. c.

In consequence of the intimate relation of the first word to the gen., the old ending *áth* (§18cγ) has maintained itself in the *st. con.* of the *f. sg.* in place of the later מִצְוָה : מִצְוָה ה' , מִצְוָה ה' the commandment of Jahwe. d.

- e. The *st. con.* of the *m. pl.* ends in י (formerly *aj*, *v.* §10*fa*): גִּבּוֹרֵי מוֹאָב, גִּבּוֹרֵי הַיְּמִינִים the heroes of Moab; כּוֹכָבִים, *pl.* כּוֹכָבִים, *c.* כּוֹכְבֵי הַשָּׁמַיִם the stars of heaven; חֲכָמִים, *pl.* חֲכָמֵי פַרְעֹה Pharaoh's wise men*. The ending of the *st. con.* of the dual is the same: עֵינָיו ה', עֵינָיו הַיְּמִינִים the eyes of J.; רַגְלָיו הַיְּמִינִים the feet of the man. In the *fem. pl.* the ending of the *st. con.* is the same as that of the *st. abs.*: מִצְוֹת, מִצְוֹת הַיְּמִינִים the commandments, מִצְוֹת ה' the commandments of J.
- f. B. Use of the Construct State. The *st. con.* serves to indicate not only the subjective but also the objective genitive: יִרְאַת ה' the fear of (one feels towards) Jahwe, זַעֲקַת סְדוֹם the cry regarding (of) Sodom 18, 20. Before suffixes (§22*b*): הַמָּסוּ his wrong ψ 7, 17, הַמָּסוּ the wrong towards me G. 16, 5.
- g. The *st. con.* can likewise stand 1. before prepositions: אֶחָד מִמֶּנּוּ one of us 3, 22; שׂוֹמְחֵת בְּקִצְרֵי the joy in the harvest; esp. after a participle: יוֹשְׁבֵי בָהּ ψ 24, 1; מְשַׁבְּחֵי לָהּ Isa. 5, 11; מְשַׁבְּחֵי לָהּ G. 24, 21.
- h. 2. before relative clauses (that stand virtually in the gen.): מְקוֹם אֲשֶׁר יוֹסֵף אֶסְרֶה שָׁם the place where J. was bound 40, 3; esp. with such as are not introduced by אֲשֶׁר, *e. g.* בְּיוֹם הַצִּלּוּל ה' אוֹתוֹ on the day in which J.

* פְּרֻעָה is regarded as tone-syllable acc. to §*b*; מִי syll. before the tone; ה' loses its vowel acc. to §11*c*2; finally, the vowel of ה' must be short, because now standing in a shut unaccented syllable.

had saved him ψ 18, 1; קְרִית הַנְּהַר הַזֶּה the city where D. had encamped, Isa. 29, 1. More in §87*h.m.*

§ 22. The Noun with unchangeable vowels § 22.
(Paradigm on p. 40 f.).

The derivation of the *suffixa nominis* from the *pron. abso- a. lutum* is particularly well seen in the 1. *pl.* With עֲרִינִי and עֲרִינִי comp. אֲנִי. This example shows at the same time that the pronoun on being affixed is mutilated at the beginning, cf. πατήρ μου with πατήρ ἐμοῦ.—With the change of τ to κ in the 2. pers. (אַתָּה, אַתָּ; אַתָּם, אַתְּ) comp. the reverse change in the inflexion of the verb §51*c.*

The nominal suffixes denote the gen. and are attached to *b.* the *st. con.* (§21*f.*). Forms like מִקְרֵי שָׁמַיִם §24*a.*, מִלְכֵינִי §28*g.* are only apparent exceptions.

A distinction is made between light and heavy suffixes. The *c.* heavy suff. are: בָּם, בְּן, הֵם, הֵן.

Between the singular noun ending in a consonant, and such *d.* suffixes as begin with a consonant, there is generally inserted a "union-vowel" (*Bindevocal*, cf. §79*e.*). This vowel is:

e with *suff.* 2. *f. sg.*: עֲרִינִי and 1. *pl.*: עֲרִינֵי,

a with *suff.* 3. pers.: עֲרִי (י from *ahû*), עֲרֵה, עֲרֵם (ם — from *ahèm*), עֲרֵן; and 2. *m. sg.* in pause: עֲרֵה (§14*iγ*, *èkhā* half lengthening for *ákhā*).

Š^wā mob. with *suff.* 2. *m. sg.*: עֲרֵה, hence מִצְוֵתֵךְ with Qāmēs.

The union-vowel has often been completely dropped before the heavy suffixes: מִצְוֵתֵכֶם, מִצְוֵתֵכֶן.—In עֲרֵכֶם Š^wā mobile, because the vowel of the stem is unchangeable.

NOTE. בָּם, בְּן retain their aspirated pronunciation even after a shut syllable (contrary to §6*a.*): בְּתֵלְתֵכֶם (cf. Germ. *Papachen* alongside of *machen*).

Forms without union-vowel [*sg.* 2. *f.* הֵ, 3. *m.* הוּ and הֵ, 3. *f.* הֵ; *pl.* 1. הֵ, 3. *m.* הֵם, 3. *f.* הֵן] are appended to אָב, אָח, אָם, אָה, whose *st. con.* ends in a vowel, §38; likewise in part, for the same reason, to nouns from ל^{\prime} -stems, §§30*c.* 31; finally, always to the *st. con.* of the *m. pl.*

- f.* In appending suffixes to masculine plurals the old form of the *st. con. aj* is taken as the ground-form (עָרִי, עֲרִיָה, עָרִי). Before the 2. *m. sg.* and the 3. *f. sg.* it becomes עָרִי (עָרִיָה, עָרִיָה), before the suffixes of the *pl.* עָרִי (עָרִיָה & c.).
- g.* In appending suffixes to plurals in וָ a twofold indication of the plural is found almost without exception, viz: a masculine in addition to the feminine ending: מְצֹרְתֵי instead of *miswôth* + *ê*, αἱ ἐντολαί μου. Only the *suff. 3. pl.* (ם־ָ, ן־ָ) are attached quite as frequently to the simple plural ending וָ. We find always שְׂמוֹתָם, שְׂמוֹתָן; הדְּרוֹרָם, הדְּרוֹרָן; mostly אֲבוֹתָם *patres eorum* (*suos*), not till later אֲבוֹתֵיהֶם.
- h.* Only the follg. have a special form in pause: 1. *sg.* and 2. *f. sg.* in the *pl.* and *du.*: עֵרֶנִּי, עֵרֶנִּי; עֵרֶנְךָ, עֵרֶנְךָ; as also 2. *m. sg.* (§d): קוֹלֵךְ, קוֹלֵךְ.
- i.* Rare forms of *suff.* in the *sg.*: α) 2. *m. sg.* כָּה for הָ, acc. to §2b, יָדְךָ thy hand, cf. לְכָה, לְכָה §76h.—β) 3. *m. sg.* רֵחוּ, esp. לְמִינָהוּ (14) for לְמִינֵהוּ (4) after its kind [union-vowel *e*]. רֵינָהוּ his neighbour, bec. רֵעֵ is a contraction from רֵעֵה.—γ) 3. *f. sg.* sometimes הֵ— for הֵ— || δ) 1. *pl.* נִגְוֵי—, thus always פְּלָנֵי 42, 11 and elsewhere, cf. §45b.—ε) 3. *m. pl.* poet.: חֵלְבָמוּ their fat, פְּרִימֵם their fruit, פִּימֵם their mouth. Cf. לָמוּ §45c, רִבְבָלָמוּ §79c.—ζ) 3. *f. pl.* קִרְבָּנָהּ their inward part 41, 21, לְחִמָּנָהּ (Inf. Pi.) 30, 41. בְּלָנָהּ it all (lit. *summa earum, fem.=ntr.* §18a). לְבָבָנָהּ 21, 29. לְבָבָהּ 21, 28.
- k.* Rare forms of *suff.* in the *plur.*: α) 3. *m. pl.* עֲבֹתֵימֵם, מוֹסְרוֹתֵימֵם ψ 2, 3.—β) Written *defective, i. e.* with omission of the ך, *e. g.* הַבְּרָךְ thy words for הַבְּרָרְךָ, often not to be distinguished from הַבְּרָךְ thy word, pause form of הַבְּרָרְךָ. הַבְּרָרְךָ 1, 21, וּמַחְלֵבָהּ 4, 4.

Singular.

עֵד witness	מִצְוָה commandment
עֵד שֶׁקֶר a lying witness*	מִצְוַת ה' the com. of Jahwe
עָדִי 1. <i>sg.</i> my w.	מִצְוֹתַי 1. <i>sg.</i> my c.
עָדֶיךָ 2. <i>m. sg.</i> thy w.	מִצְוֹתֶיךָ 2. <i>m. sg.</i> thy c.
עָדֶיךָ 2. <i>f. sg.</i> thy w.	מִצְוֹתֶיךָ 2. <i>f. g.</i> thy c.

* Literally: *testis mendacii, i. e. testis mendax.*

Singular.

עֵדוּ 3. <i>m. sg.</i> his w.	מִצְוָתוֹ 3. <i>m. sg.</i> his c.
עֵדָהּ 3. <i>f. sg.</i> her w.	מִצְוֹתֶיהָ 3. <i>f. sg.</i> her c.
עֲדָנוּ 1. <i>pl.</i> our w.	מִצְוֹתֵינוּ 1. <i>pl.</i> our c.
עֲדֵיכֶם 2. <i>m. pl.</i> your w.	מִצְוֹתֵיכֶם 2. <i>m. pl.</i> your c.
עֲדֵיכֶן 2. <i>f. pl.</i> your w.	מִצְוֹתֵיכֶן 2. <i>f. pl.</i> your c.
עֲדָם 3. <i>m. pl.</i> their w.	מִצְוֹתָם 3. <i>m. pl.</i> their c.
עֲדָן 3. <i>f. pl.</i> their w.	מִצְוֹתָן 3. <i>f. pl.</i> their c.

Plural.

עֲדִים witnesses	מִצְוֹת commandments
שָׁקַר עֲדֵי שָׁקַר lying w.	מִצְוֹת ה' the c. of Jahwe
עֲדִי 1. <i>sg.</i> my w.	מִצְוֹתִי 1. <i>sg.</i> my c.
עֲדֶיךָ 2. <i>m. sg.</i> thy w.	מִצְוֹתֶיךָ 2. <i>m. sg.</i> thy c.
עֲדֶיךָ 2. <i>f. sg.</i> thy w.	מִצְוֹתֶיךָ 2. <i>f. sg.</i> thy c.
עֲדָיו 3. <i>m. sg.</i> his w.	מִצְוֹתָיו 3. <i>m. sg.</i> his c.
עֲדֶיהָ 3. <i>f. sg.</i> her w.	מִצְוֹתֶיהָ 3. <i>f. sg.</i> her c.
עֲדֵינוּ 1. <i>pl.</i> our w.	מִצְוֹתֵינוּ 1. <i>pl.</i> our c.
עֲדֵיכֶם 2. <i>m. pl.</i> your w.	מִצְוֹתֵיכֶם 2. <i>m. pl.</i> your c.
עֲדֵיכֶן 2. <i>f. pl.</i> your w.	מִצְוֹתֵיכֶן 2. <i>f. pl.</i> your c.
עֲדֵיהֶם 3. <i>m. pl.</i> their w.	מִצְוֹתָם 3. <i>m. pl.</i> their c.
עֲדֵיהֶן 3. <i>f. pl.</i> their w.	מִצְוֹתָן 3. <i>f. pl.</i> their c.

§ 23. Masculines with changeable Vowel § 23.
in the Penult. Cf. the phonetic law §11c1.—נְשִׂיאָה,
נְשִׂיאֵי יִשְׂרָאֵל, נְשִׂיאֵים, נְשִׂיא הָאָרֶץ,
נְשִׂיאֵיהָ.

ever, §cε). Thus “arrow” is not *chišš* but חֵץ; “goat” not *‘izz* but עֵז; “timbrel” not *tupp* but תֹּבַעַת; but from עַמַּם, עַם people.—The long vowel resulting from the compensation lengthening is shortened only before Maqqēph, *e. g.* רַב abundance, רַב-אַבְלָל, but רַב דְּגָן.

- c. Anomalous. α) *ö* beside *ü*. עֵז strength, עֵזִי beside עֵזִי, עֵזָה beside עֵזָה.—β) Dāghēš is sometimes omitted before ה and כָּ (§673): חֵץ, חֵקָה, חֵקָהּ, חֵקָהּ. —γ) In a few words *ä* is thinned to *ĩ* in a syllable with Dāghēš: פֶּחַח; פֶּחַחָה; צַד, צַדָּה; *chäth* fear (חָתָה), חָתָהּ. —δ) When the consonant to be doubled is a guttural or ר, *ä* is always lengthened in the *plur.*: הַרְרִי, הַרְרִים, הַרְרִים; צַר, צַרִּי, צַרִּים. —ε) הַרְרִי, פֶּחַח, עַם with the article are always written הַרְרִי, הַפֶּחַח, הַעַם.

- d. In some words the third radical is doubled without any etymological reason. Hence their inflexion resembles that of the nouns treated of in this §. Examples: לְאֻמָּה nation, לְאֻמִּי, לְאֻמִּים; עֵרוֹם and עֵרוֹמָה naked, עֵרוֹמָה, עֵרוֹמָהּ, עֵרוֹמִים (written *plene*); גְּמֻלָּה, גְּמֻלָּהּ, גְּמֻלָּהּ; קַטְנָה, קַטְנָהּ.

§ 27. § 27. Masculine Segholate Forms. General remarks. Nouns of the forms *qatl*, *qitl*, *qutl* (*qotl*) not belonging to § 26 are called segholate nouns. They are so called because the helping vowel employed, acc. to §11i, in the formation of the uninflected *sing.* is most frequently S^ghól.

We classify segholate forms as follows: A. from strong stems (to these belong also the stems with gutturals), which have a helping vowel in the *sg.* and *pl.*, §28; B. from stems ו"ע and ר"ע, with a helping vowel in most cases only in the *sg.*, §29; C. from stems ה"ל with a helping vowel in the *pl.* and *du.*, §30.

§ 28. A. Masculine Segholate Forms from § 28.
a. strong Stems. The monosyllabic ground-form remains in the singular before all affirmatives, because by these the second consonant is drawn to the following syllable, and a helping vowel may accordingly be dispensed with: *malk* מַלְכוֹ his king, *siphr* סִפְרִי my book, *arṣ* אֶרֶץ אֲרָצָה פְּנִינָן to the land of Canaan.—Instead of the original *ü*, however, there is found (almost, *v.* §n) always *ö*: *qudš* קִדְשׁוֹ his holiness. Original *ä* is, acc. to §11/1, often thinned to *i*: *šadq* צְדִקְתִּי my righteousness.

The dual is likewise formed usually from the ground-
b. form: אֲלֵפִים, אֲלָפִים, אֲלָפִים, אֲלָפִים. But אֲלֵפִי יְהוָה is *pl.*

In the uninflected singular (*stat. abs.* and *con.*)
c. the doubly closed syllable of the ground-form is opened by an (of course, toneless) helping vowel, mostly — , being placed under the last consonant but one (§12*k*).
 In consequence of this

- ä* becomes *e* *malk* מַלְכֶּךָ king
i becomes *e* *siphr* סִפְרֵךָ book
(*ü*) *ö* becomes *o* *qudš* קִדְשׁוֹ holiness.

- d. If the third or the second radical is a guttural, Páthach is usually the helping vowel employed: זָרַע, נָגַה, נָחַב, רָחַב, תָּאָר; but with final א, S^ghól: פָּרָא wild ass, שָׂא young grass. (Exceptions: חָטָא sin, גָּיָא §29a, שָׂא §29c).—The final consonant in בָּקָה (usually בָּבִי acc. to §30) and הָגָה is, acc. to §2b, no guttural.
- e. When the second consonant of the stem is a guttural, an *a* under the first remains in most cases unchanged (§12*l*): נָעַר, שָׁחַר, שָׁחַר, לָהַט. But לָחֵם, bread, and usually רָחַם (4 times רָחַם).
- f. The *st. con.* generally remains unchanged. But תָּשַׁע and שָׁבַע (§39) always תָּשַׁע and שָׁבַע; also occasional forms like זָרַע, נָטַע &c. along with the usual זָרַע &c.
- g. In pause (§14*da*) — and — of the tone-syllable are in most cases changed to —: הָרָה, נָעַר, נָטַע (unchanged remain esp. מָלַךְ, צָדַק); this seldom occurs with —: שָׁבַט, שָׁבַט.
- h. In the *plural* a helping Qāmēš* is inserted, the retention and omission of which are regulated acc. to §11*c*. מְלָכִים for *malakhîm*, so with light suff.: מְלָכֵינוּ, מְלָכֵיהָ; with tone thrown forward: מְלָכֵיהֶם, מְדִינָה. So הָרָשׁ, הָרָשִׁים. Syllable loosely closed, as §25*a*.
- i. If the last consonant but one is a guttural,

* De Lagarde (Mittheilungen 1884, p. 226) derives the plural from another ground-form (*malak*).

for greater ease in pronunciation Š^wâ is generally replaced by Châtêph (§ 10a 4): נַעְרִי, נַעְרָה, פַּעְלוֹ, נַעְרוֹ; נַעְרִיהֶם, דָּוִד; then, acc. to §5f: נַעְרָה, פַּעְלָה.—Complete close of syllable generally with ה; *e. g.* לָחֶם, always לחֶמי &c.; רָחֶם, always רַחֲמָה. Less frequently with ע, *e. g.* זַעֲמִי, זַעֲמֵם.

נָגְבַּ south country, נֶגֶד opposite, נֶכֶד posterity, *k.* retain — before affirmatives in the sing.: נִגְדִי, הַנֶּגְבָּה, וּלְנֶכְדִי, נֶגְדָה.

Nouns beginning with ה and ע receive before *l.* Š^wâ almost uniformly S^ghól, *e. g.* עֵגֶל calf, עֵגְלָה, עֵגְלִים, עֵגְלֵי זָהָב.

In the opened syllable of the stem some words *m.* have sometimes —, sometimes —, esp. יָשַׁע and יִשַׁע, נִצַּח and נִצָּח (in לְנִצָּח always —), נָדָר and נֶדָר. With suffixes: יִשְׁעָנוּ, נֶדְרוֹ.

Nouns of the form *quŭl*.—1. ŭ has been preserved only *n.* in גָּדְלוֹ ψ 150, 2, but 5 times גָּדְלוֹ &c., קַמְצוֹ his handful (3), רֶכְסֵי אִישׁ plottings of men ψ 31, 21.

2. Somewhat more frequent is the change of ŭ (ö) *o.* to ĩ, *e. g.* הוֹצֵן bosom, הוֹצֵנוֹ alongside of הוֹצֵנִי; נֹכַח opposite, נִכְחוֹ; בָּטָר unripe grapes, בָּטָרוֹ; אָמַר word, אָמָרוֹ, אָמָרִים, 'אָמַרִי ה' (*'emër* and similar forms in the lexicons are accordingly to be cancelled).

3. Short *o* for Š^wâ: גֶּרֶן, הַגְּרָנוֹת, further קֶדְשִׁים, קֶדְשֵׁי and שְׂרָשֵׁיו, שְׂרָשֵׁיהֶם (for the first sign under ק and ש cannot be *ā*, Jewish grammarians notwithstanding; cf. §4c3).

- q. 4. The *pl.* of אָהֶל is אֲהָלִים, so with light suffixes: לְאֲהָלָיו; but with בּ *pl. st. abs.* בְּאֲהָלִים (4).
- r. In the *sing.* the syllable is loosely closed, contrary to the rule, in בְּגָדִי, בְּגָדָי from בְּגָד (garment), in the *plur.* completely closed, contrary to the rule, in כַּסְפֵּיהֶם (2) from כֶּסֶף, as also in נִסְבֵּיהֶם (19), נִסְבֵּיכֶם.
- § 29. § 29. B. Masculine Segholate Forms from
- a. ע"י and ע"ו. When in nouns of the form *qatl* the second radical is a weak Jôdh, the full-toned ground-form (*st. abs.*) of the *sg.* adopts *i* as its helping vowel, while in the *st. c.* and, in general, whenever the tone is thrown forward *aj* is contracted to *ê*: זַיִת olive, זַיִת שְׁמֶן, זַיִתָּהּ, זַיִתִּים, זַיִתֵּיכֶם; but: הַבַּיְתָּה. With א as final consonant no helping vowel: גֵּיא valley, הַגֵּיא the valley of Hinnom.
- b. With a helping vowel in the *pl.* only: תַּיִשׁ he-goat, תַּיִשִּׁים; עֵיר young ass, עֵירִים. (32, 16 with ו copul. וְעֵירִים; 49, 11 *sg.* with suff. 3. *m. sg.* עֵירָה.)
- c. Wāw is found as second consonant of the stem in three words with helping vowel: מוֹת death, מוֹתָהּ, מוֹתוֹ, שְׁלֹמָה, בְּחוֹף הָעֵיר, אֶוֹן mischief, אֶוֹנֶם, תְּוֹךְ middle, תְּוֹכְךָ, בְּתוֹכְכֶם, בְּתוֹכֵנוּ. Cf. also שְׁוֹא falsehood, vanity.—More frequently *aw* has been contracted to *ô* even in the *st. abs.*: שׁוֹר, שׁוֹט, קוֹץ.
- d. *Plur.* with helping vowel is rare (1Sam.13, 6. Hos. 12, 12); genly. קוֹצִים &c.

§ 30. C. Masculine Segholate Forms from § 30. ל"ה (cf. §74a). When the third letter of the stem is ^a י or ך, it passes in the uninflected *sing.* into *î* or *û*. *î* draws the tone to itself, and thus thrusts out the preceding vowel (*parj* becomes פָּרִי, §10fβ).

Nouns in *î* retain the helping vowel *ā* of the *pl.* ^b and *du.* even when the tone advances: גָּדִי *kid*, *pl.* גְּדִיִּים, *c.* גְּדִיִּי עֵדִים; לָחִי *jaw, cheek*, *du.* לָחַיִּים, *c.* לָחַיִּי.

In the *sg.*, before affirmatives and in pause, the ^c first consonant of the stem receives back its vowel §14iβ: *jophj*, יָפִי *beauty*, יָפִי, יָפִיּוֹ, יָפִי; יָלִי, יָלִי, יָלִיּוֹ.— An original *ǎ*, however, is thinned to *ǐ* (§11f1), but in pause to *é*; before ה, sometimes also before כָּם and כֵּן, to *ě*: פָּרִי, פָּרִי, פָּרִיִּי, פָּרִיָּה, פָּרִיָּה, פָּרִיָּה (5), פָּרִיָּה; along with these without union-vowel (§22e) † שְׂבִיבָה, † פָּרִיָּה, † פָּרִיָּה.

NOTE. In צָבָאִים alongside of צָבָרִים and in פְּתָאִים א serves simply as mater lectionis (§1b). (Another reading צָבָאִים, פְּתָאִים.)

Nouns in *û*: תָּוֹהוּ for *tohw*, תָּוֹהוּ, תָּוֹהוּ. Forms with ^d affirmatives belonging here: קָנִיּוֹ my rest ψ 30, 7; קָנִיּוֹ אֶרֶץ the ends of the earth; קְנִיּוֹת הַסֶּלֶעַת the clefts of the rock.

§31. Masculines from ל"ה with two Vowels. § 31.

A. Original *ij* (form נָשִׂיא §23) at the end of the word ^a (*Auslaut*) becomes *î*, *e. g.* עָנִי *afflictus*, suffering, נָקִי innocent, נָקִי כַפָּרִים; with affirmatives עָנִיָּה, עָנִיָּים.

B. Original *aj* in *Auslaut* (שָׂרִי often in poetry ^b = שָׂרָה, *e. g.* ψ 8, 8) is modified in the *st. abs.* after

rejection of the *j* to *é* (הֶ—) (cf. מִלְּךָ); in the *st. c.* *aj* is contracted (§10/a) to *ê* (הֵ—). Before suffixes and in the *plur.* this vowel is rejected (and with it, of course, the ה by which it is marked in the consonantal text, §2b): רֹעֵה herdsman, רֹעֵה צֹאנוּ, רֹעֵי, רֹעִים, רֹעֵהק, רֹעֵי וְצֹהק, רֹעֵי, רֹעֵיהֶם, רֹעֵיהֶם, and with the first vowel changeable: שְׂדֵה, שְׂדֵה עֲפָרוֹן, שְׂדֵה, שְׂדֵי, שְׂדֵי מוֹאָב, שְׂדֵי; פָּנִים (only *pl.*), פָּנֵי הַמַּיִם, פָּנֵי.

NOTE. With כָּם probably *sadkhèm* with short *a*-sound (Luzzatto § 884), cf. הַמָּכֶם, הַדָּכֶם §24c.

- e.* Before suffixes in the *sing.* the final sound of the stem (*Stammauslaut*) has often preserved itself in various shapes. Such forms look for the most part like plural forms, especially when the י is written. That these, however, are no real plural forms is evident from the fact that some of the words in question are not found in the plural, either in the absolute or in the construct state. From מִקְנֵה possessions in cattle, *e. g.* are found the follg. forms: מִקְנֵה אֲבָרָם, מִקְנֵה, מִקְנֵהוּ, מִקְנֵהם and מִקְנֵיהֶם (but not: *mignîm* or: *mignê* with י—). So with מִשְׂתֵּה banquet, drinking, מִשְׂתֵּה הַמֶּלֶךְ, מִשְׂתֵּיו, מִשְׂתֵּיהֶם; מִרְאָה appearance, מִרְאָה הַיְלָדִים, מִרְאָה, מִרְאָהוּ, מִרְאָהוֹ; probably also עֲלֵה, leaf, *coll.* leaves, עֲלֵה-זֵית, עֲלֵהוּ, עֲלֵה (עֲלֵי-זֵית Neh. 8, 15, only another orthography of עֲלֵה?).

of the tone, which acc. to §11c1 rests on the ending, the first of the two vowels has disappeared: *ṣadaqa(th)* צדקה*, צדקה, but appears again, usually, however, thinned to *ī*, when the tone advances one syllable further: צדקהיני, צדקהי, צדקה, צדקהיני *v.* §11c2.

b. If the word begins with א or ה, the original *ā* remains when the tone advances (cf. §25*b*); ה and ע receive generally *S*^ghōl. אדמה הפהנים, אדמה, אדמתה, אדמתכם, *pl.* אדמות, אדמות, עגלה, עגלות, *c.* עגלה.

c. Even when only the second radical is a guttural, *ā* has maintained itself under the first letter of the stem, cf. נהרי and נהרות §25*b*, *e. g.* סערה storm, סערה, סערה, סערה.

d. Miscellaneous. *a*) Complete close of syllable as exception in *st. c.* of ברכה blessing, *e. g.* ברכת ה', but ברכתי. Further: הרדה trembling, fear, *c.* הרדה.—*β*) בהמה cattle, בהמת הלויים, בהמתה, בהמתה, בהמתה, בהמתה, בהמות, בהמות יער.

§ 35. § 35. Feminines of Segholate Forms from strong Stems. Cf. § 28.—Since the two consonants closing the stem of the noun are always followed by an affirmative—the feminine ending (*malk*, מלכה

* Vocalisation coincides with that of הבריים &c.

queen), the vowel of the stem remains unchanged in the *sing.* In the Plural a helping Qāmēs, the retention or omission of which, as with the masc. segholate forms, is determined by §11c: מַלְכוּת for *malakhôth*, cf. מְלָכִים. The *st. c.* and forms with *suff.* are not found in the *plur.* of this word; they must have been pronounced, with loose close of syllable: מַלְכוּתִי, מְלָכוֹתֵי, מְלָכוֹתֵיכֶם.—Cf. הָרְבָה destruction, *pl.* הַרְבֹּתֶיהֶם, הַרְבֹּתֶיךָ, הַרְבֹּתֵי יְרוּשָׁלַם, הַרְבֹּתֶיהָ ruins.

An original *ă* appears in an unaccented shut *b.* syllable sometimes as *ĭ*; cf. כְּבֹשָׁה *agna* with כְּבֹשָׁה, כְּבֹשָׁתִי, כְּבֹשָׁתֶיךָ, כְּבֹשָׁתֵיכֶם, כְּבֹשָׁתֵי הָאִישׁ 21, 28.—ה and ע in the same position at the beginning of the word receive instead of *ă* or *ĭ* usually *ě*: הָרְפָה, הַלְקָה לְשׁוֹן, עֲגָלָה, עֲגָלָתִי (עֲגָלָה). Cf. §28l.

Syllable completely closed, as exception: הָרְפָה *c.* reproach, הַרְפֹּתֶיהָ, הַרְפֹּתֶיךָ, הַרְפֹּתֵיכֶם.

§ 36. Feminine Segholate Forms we call § 36. such nouns as have the feminine ending ת affixed not ^{a.} by means of a full vowel, but only of a helping vowel (־ or ־): *mišmart* מִשְׁמָרְתִּי, *tôkhacht* תּוֹכַחְתִּי. (Cf. §18cβ.γ).

Their inflexion coincides in the singular with that *b.* of masc. segholate forms from strong stems, § 28: מִשְׁמָרְתִּי, מִשְׁמָרְתֶּיךָ, מִשְׁמָרְתֵיכֶם; *ô*, however, when suffixes are added, becomes more frequently *ũ*, e. g. נִחְשָׁתִי,

brass, *du.* נְהַשְׁתִּירִים נְהַשְׁתִּירִים double chains, beside גְּלִגְלֹתָ, גְּלִגְלֹתָי.—Examples of the thinning of *ā* to *ī*: גְּבִירָה mistress, גְּבִירָהּ, גְּבִירָתָהּ; the inf. שָׁבַת from יָשַׁב, לָדַת from יָלַד, רָחַת from יָרַד (§68*f*), גָּשְׁתָּ from נָגַשׁ: שְׁבַתִּי, לְדַתִּי, לְרַחֲתִי, לְגָשְׁתִּי.—S^ghōl (cf. §28*k*) is found in the inf. of הִלְךָ, לָכַת, לְכַתָּם (§68*i*).

- c. In the plur. *a* is preserved, in the syllable before the tone, in most cases as *ā*, *e. g.* מִשְׁמְרוֹת; מֵאֲכָלָת knife, מֵאֲכָלוֹת; בְּתָרָת capital (of a pillar), בְּתָרוֹת; תּוֹכְחוֹת; טַבְעוֹת, טַבְעוֹתָהּ. But אֲגָרָת, letter, *pl. abs.* אֲגָרוֹת. When the tone advances: מִשְׁמְרוֹתָם, טַבְעוֹתָהּ זָהָב.
- d. In the feminines of nouns inflected like יֵצֵר, אֵיב (*§24d*)—including, therefore, the fem. of the partt. Qal, Pi., Hithp.—the vowel of the second radical is dropped in the plur., *e. g.* יֵלֵד *gignens*, יוֹלְדָת *pariens*, mother, יוֹלְדוֹתָם, יוֹלְדוֹתָהּ; הַיְלָלוֹת, מְדַבְּרוֹת, מְדַבְּרוֹתָהּ, מְדַבְּרוֹתָי.
- e. Examples with final א: חֲטָאוֹת sin, חֲטָאוֹתָהּ sinoffering, חֲטָאוֹתָי (for *chattî^{te}ôth* §10*c2*), חֲטָאוֹתָם; *part. abs.* יֵצֵאוֹת, יֵצֵאוֹתָהּ, יֵצֵאוֹתָי.
- f. Note: כְּתוּנָת *tunica*, כְּתוּנָתָהּ, כְּתוּנָתָי, *pl. abs.* כְּתוּנָתָם, כְּתוּנָתָהּ עוֹר, כְּתוּנָתָי.
- g. Some nouns have besides the segholate forms a *st. abs.* in ה—, which is in some cases much more frequent than the other: עֲצָרָת, also עֲצָרָה, assembly, עֲצָרָתָהּ, also עֲצָרָהּ, ornament, beauty,

- אָחות sister, אָחות אַהרן, אָחותי. אָחותהּ. *pl.*— [אַחיות]
- אָחיותו, אָחיותיהם; אָחותיך, וְלֹאֲחֹתֶיכֶם.
 חֲמוּתָהּ, חֲמוּתָהּ, חֲמוּתָהּ. mother-in-law
- אִישׁ man, אִישָׁהּ. — *pl.* אֲנָשִׁים and אִישִׁים (3), אֲנָשֵׁי סֹדֶם,
 אֲנָשֵׁיו, אֲנָשֵׁיהֶן.
- אִשָּׁה woman, אִשָּׁת אַבְרָם, אִשְׁתּוֹ, אִשְׁתָּהּ. — *pl.* נָשִׁים, נָשֵׁי לְמֹדָה.
 אֲמָה maid, אֲמָתִי, אֲמָתָהּ. — *pl.* אֲמָהוֹת*, אֲמָהוֹת עֲבָדָיו,
 אֲמָהֹתֵי, אֲמָהֹתֶיכֶם.
- בַּיִת house, בַּיִת עֲבָדְכֶם, בַּיִתָּהּ. — *pl.* בָּתִּים**, בָּתֵּי יְרוּשָׁלַם,
 בָּתֵּיהָ, בָּתֵּיכֶם.
- בֵּן son, בֶּן־הָרֶן (17, 17 בֶּן; בֶּן־נֹחַ §20cβ; בֶּנוֹ and בְּנֵי),
 בְּנֵי, בָּנָהּ, בָּנָהּ. — *pl.* בָּנִים, בְּנֵי יִשְׂרָאֵל, בְּנֵיהָ, בְּנֵיהֶם.
- בַּת daughter, בַּת־הָרֶן, בָּתִּי, בָּתְכֶם. — *pl.* בָּנוֹת, בָּנוֹת־לוֹט,
 בָּנוֹתֶיהָ, בָּנוֹתֶיכֶם.
- יּוֹם day, הַיּוֹם to-day, יּוֹם מוֹתִי, בְּרוֹמוֹ; יּוֹמִים *biduum*. —
pl. יּוֹמִים, כְּלֵי־יָמֵי אָדָם, יָמָיו, יָמֶיכֶם.
- כֵּל vessel, כֵּל, כֵּל נְחֹשֶׁת, כְּלֵיָהּ (§30c). — *pl.* כֵּלִים, כֵּלֵי
 זָהָב, כֵּלֵיָהֶם.
- מַיִם water, הַמַּיִמָּה (§20ca), מֵי הַמְּבוּל, מֵימֵי הַיַּרְדֵּן,
 מֵימֵי, מֵימֵיהֶם.
- שָׁמַיִם*** heaven, הַשָּׁמַיִם וְשָׁמַיִם הַשָּׁמַיִם, שָׁמַיָהּ, שָׁמַיְכֶם.
 עִיר *f.* town, עִירָהּ. — *pl.* עָרִים, עָרֵי הַכֶּפֶר, עָרָהּ, עָרֶיכֶם.

* Instances from Aramaic and Arabic of the insertion of *h* in the plur. are given by Nöldeke, Sitzungsberichte der Berl. Akad. der Wiss. 1882, p. 1178. 1179.

** Pronounce *bātīm*, *bātē* (exception to §6a).

*** Plural with ending stripped of the tone, not Dual.

ראש * head, ראשי, ראשכם. *pl.*—ראשים, ראשי העם.
ראשיהן.

פה, mouth, פי ה'; *suff.* פי, פיר and פיהו, פיקם, פיהם.

§ 39. Numerals. אחד 1, *st. c.* אחד; *f.* אחת, § 39.
אחת (§ 11/2) is an *adj.*, *e. g.* מקום אחד; *a.*
בִּרְכָה אַחַת, מְקוֹם אֶחָד; rarely *subst.*: *st. c.* אַחַד הַהָרִים, אַחַת הַעֲרִים.

שני 2, *f.* שתיים **, is, properly speaking, an *ab-* *b.*
stract subst.: the number *two*, couple. What is
enumerated stands either in apposition: שני פרים, שני
ערים, שתיים, שתיים נשים, כרובים שני, or is subordinated
in the genitive: שתי השפחות, שני בנים.

The numerals from 3 to 10 are likewise *abstract* *c.*
nouns with forms for the *masc.* and *fem.*; notice,
however, that the *masculine* form is employed when
the word enumerated is of the *feminine* gender, and
vice versa.

Masculine form		Feminine form	
with <i>fem. substs.</i> :		with <i>masc. substs.</i> :	
<i>st. abs.</i>	<i>st. cstr.</i>	<i>st. abs.</i>	<i>st. cstr.</i>
שלוש 3	שלוש	שלושה 3	שלושת
ארבע 4	ארבע	ארבעה 4	ארבעת

* From *râš*, originally *ra's*; hence *plur.* properly, *acc.* to § 28, *r'āšîm*, cf. § 10c2.

** *Dāghēs lene* (contrary to §§ 5c.6a), because the punctuation presupposed the pronunciation *eštajim*, *eštē*.—Philippi, ZDMG. [Zeitschrift d. deutschen morgenländ. Gesellschaft] XXXII, 85 ff. and H. Strack, *ibid.* XXXIII, 301 f. may be compared.

Masculine form with fem. substs.:			Feminine form with masc. substs.:		
<i>st. abs.</i>		<i>st. cstr.</i>	<i>st. abs.</i>		<i>st. cstr.</i>
חַמֵּשׁ	5	חַמֵּשׁ	חַמֻּשָּׁה	5	חַמֻּשָּׁת
שֵׁשׁ	6	שֵׁשׁ	שֵׁשָּׁה	6	שֵׁשָּׁת
שִׁבְעַ	7	שִׁבְעַ	שִׁבְעָה	7	שִׁבְעַת
	חַמְנָה	8	חַמְנָה	8	חַמְנָת
תֵּשַׁע	9	תֵּשַׁע	תֵּשַׁעָה	9	תֵּשַׁעַת
עָשָׂר	10	עָשָׂר	עָשָׂרָה	10	עָשָׂרַת

שֵׁשׁ עָרִים; עָרִים שֵׁשׁ; שְׁלֹשׁ סָאִים; שְׁלֹשׁ מֵאוֹת; שְׁלֹשָׁה
בָּנִים; יָמִים שְׁלֹשָׁה; שְׁלֹשַׁת בָּנָיו.

d. In the composite numbers from 11 to 19, only the units from 3 to 9 come under the rule given in § c.

With masc. substs.:		With fem. substs.:	
אֶחָד עָשָׂר, עֶשְׂרֵי עָשָׂר	11	אֶחָת עָשָׂרָה, עֶשְׂרֵי עָשָׂרָה	
שְׁנַיִם עָשָׂר (82)	12	שְׁנַיִם עָשָׂרָה (31)	
שְׁלֹשָׁה עָשָׂר	13	שְׁלֹשָׁה עָשָׂרָה	
אַרְבָּעָה עָשָׂר	14	אַרְבָּע עָשָׂרָה	
חַמְשָׁה עָשָׂר	15	חַמֵּשׁ עָשָׂרָה	
שֵׁשָּׁה עָשָׂר	16	שֵׁשׁ עָשָׂרָה	
שִׁבְעָה עָשָׂר	17	שִׁבְעַת עָשָׂרָה	
חַמְנָה עָשָׂר	18	חַמְנָה עָשָׂרָה	
תֵּשַׁעָה עָשָׂר	19	תֵּשַׁעַת עָשָׂרָה	

e. NOTE. 1. The formerly perplexing numeral עֶשְׂרֵי is found in Assyrian as *istin*.—2. The units from 3 to 9 stand before עָשָׂר in the *st. abs.* of the fem., before עָשָׂרָה in the *st. c.* of the masc.—

3. The first unit stands in the *st. c.*; the second acc. to the *K^ēthābh* almost always in the *st. abs.*, since עָשָׂר וְשָׁנַיִם and עָשָׂר וְשָׁנָה are without a doubt *Q^{ērē} perpetuum* (§9*b*) for עָשָׂר וְשָׁנָה and עָשָׂר וְשָׁנָה, each of which is found only four times in the consonantal text.

אֶחָד עָשָׂר כּוֹכָבִים, שְׁנַיִם עָשָׂר אַנְשִׁים, שֵׁשׁ עָשָׂר בָּנוֹת.

Certain nouns frequently numbered (as אִישׁ, אֶלֶף *f.* 1000, אַמָּה cubit, בָּקָר cattle, יוֹם, נֶפֶשׁ, שָׁנָה, שָׁקָל) usually remain in the sing. after the numerals from 11 to 19, occasionally also after larger numbers (cf. Engl. "three pound ten", "five foot eight"), *e. g.* תְּשַׁע עָשָׂר וְשָׁלוֹשׁ אִישׁ, חֲמִשָּׁה עָשָׂר אַמָּה, אִישׁ.

20 עָשָׂרִים (*pl.* of עָשָׂר); 30 שְׁלֹשִׁים, 40 אַרְבָּעִים, 50 חֲמִשָּׁים, 60 שֵׁשִׁים, 70 שִׁבְעִים, 80 שְׁמֹנִים, 90 תְּשַׁעִים (thus *pl.* of the corresponding units).

The noun numbered, when following the tens and undetermined, stands usu. in the sing.: שְׁשִׁים עֵיר, but שְׁשִׁים, as also גְּדֻלוֹת עָרִים שְׁשִׁים and שְׁבַעִים אָחִיו. —Rarely חֲמִשָּׁים צְדִיקִים 18, 24 and such like.

In numbers containing both tens and units either *h.* the units are placed first (esp. in the earlier books) or the tens as is usually done in English, *e. g.* חֲמִשָּׁה וְשָׁלוֹשִׁים, 33 שְׁלֹשִׁים וְשָׁלוֹשׁ. With a noun; שְׁשִׁים וְשָׁנָה 5, 20; חֲמִשָּׁה וְשָׁנָה 12, 4.

100 מֵאָה; 200 מֵאוֹתָיִם (§10*c*2); 300 שְׁלוֹשׁ מֵאוֹת (and so on, as with עָשָׂר).—1000 אֶלֶף; 2000 אֲלָפִים; 3000 שְׁלֹשָׁת אֲלָפִים; 4000 אַרְבַּעַת אֲלָפִים (and so on acc. to §*c*, col. 4).—10000 רִבְבָה *μυριάς*.

מָאָה אִישׁ, מָאָה נְבִיאִים, מָאת שָׁנָה; מֵאתִים אִישׁ, מֵאתִים
 דְּבָלִים; אַרְבַּע מֵאוֹת שָׁנָה, שְׁבַע מֵאוֹת פְּרָשִׁים. || אֶלֶף אָמָה,
 אֶלֶף פָּרִים; אֲלָפִים אִישׁ, אֲלָפִים סוּסִים; שְׁשֹׁת אֲלָפִים גְּמָלוֹם,
 אַרְבָּעִים אֶלֶף פְּרָשִׁים. שְׁלֹשָׁת אֲלָפֵי אִישׁ, שְׁלֹשָׁת גְּמָלוֹם.

k. Many substantives denoting weight, measure, or time are dropped where the context leaves no doubt as to the meaning; Shekel: מָאָה כֶּסֶף; ephah: עֶשְׂרֵה זָהָב; שֵׁשׁ שְׁעָרִים; loaf: מֵאתִים לֶחֶם.

l. Ordinal numbers: ראשון first, שני second, שלישי third, רביעי fourth, חמישי (חמישי) fifth, ששי sixth, שביעי seventh, שמיני eighth, תשיעי ninth, עשירי tenth.

m. The ordinals above 10 are wanting and in their stead the corresponding cardinal numbers are used: בְּאַרְבָּעִים שָׁנָה, בְּשֵׁשֶׁת־עָשָׂר יוֹם, עָשָׂר הָרֶשֶׁת

n. NOTE. In counting years and the days of the month the first ten ordinal numbers are often indicated by the cardinals: בְּרֵאשִׁוֹן בְּאֶחָד לַחֹדֶשׁ in the first (month), on the first (day) of the month 8, 13.

o. To express fractional parts the feminines of the ordinal numbers above enumerated are most frequently employed: שלישית third part, רביעית $\frac{1}{4}$, חמישית $\frac{1}{5}$, ששית $\frac{1}{6}$, שביעית $\frac{1}{7}$, עשירית and עשירית $\frac{1}{10}$.— חמיש, $\frac{1}{5}$, חמש, $\frac{1}{4}$, רבע and רבע $\frac{1}{2}$, חצי, חצי.

p. Distributives: שְׁנַיִם שְׁנַיִם two each, שִׁבְעָה שִׁבְעָה seven each.

-fold is expressed by the feminine dual of the *q*-corresponding cardinal: אַרְבַּעַתַּיִם, אַרְבַּעַתַּיִם.

C. PARTICLES (§§ 40—46).

§ 40. Particles with Suffixes. The particles § 40. *a.* are joined to the suffixes of the noun.

Deviations with respect to the union-vowel. Frequently \bar{a} , where the noun has Š^wâ or Šêrê; even in pausal forms הָאָ for הָאֵ.—הֵם, הֵן without a union-vowel when the stem ends in a consonant, *v.* §43*f.*—עִמָּהֶם *v.* §43*d.*

Verbal suffix (see §78*c*). See also אֵיךְ §41,2; *c.* אֵיכָּה §42*f*; תַּחֲתָהּ §43*b*; כְּמוֹנִי §45*d*.

הֵן, הֵפָה *ecce*.—הִנְנִי *ecce me*, הִנְנִי and (with Nûn *d.* demonstr. § 80) הִנְנִי; הִנְנֵנוּ *ecce nos* along with הִנְנֵנוּ, הִנְנֵנוּ; 2. *p.* הִנְנֵךְ, *f.* הִנְנֵךְ, *pl.* הִנְנֵכֶם; 3. *p.* הִנְנוּ.

הֵשֶׁ, הֵשָׁ it is, was (converse of אֵיךְ).—הֵשָׁה thou art, *e.* הִשְׁתִּים עִשְׂתִּים הִשְׁתִּים ye show favour, הִשְׁתִּים (הִ §42,1); הֵשֶׁ (4) he is.

עוֹד still.—עוֹדִי הַיּוֹם הִזְקָה I am still vigorous; *f.* 2. *p.* עוֹדָה, *f.* עוֹדָה; 3. *p.* עוֹדֵנִי הֵי עוֹדֵנִי he is still alive, *f.* עוֹדָה; עוֹדֵנִי.—עוֹדֵנִי ψ 104, 33 and בְּעוֹדֵנִי while I yet am (alive); בְּעוֹדֵנִי הֵי G. 25, 6; מֵעוֹדֵנִי since I am (alive) =all my life long 48, 15.

§ 41. Negative Particles. 1. לֹא לֹא, negation § 41. of an action: *not*; without a verb: *no*.

2. אֵין (proply. *subst.*, nothingness) negatives the being, existence of something or of somebody, hence joined not with verbs, but with nouns (participles): מַיִם אֵין there is no water. Generally in the *st. c.* at the head of the phrase: לֶחֶם וְאֵין מַיִם there is no bread and no water; but also: אֵין אֹרְחוֹ and there was no interpreter of it (the dream) 40, 8, cf. 19, 31.—With *suff.*: אֵינְךָ יוֹדֵעַ (אֵינְךָ יוֹדֵעַ thou knowest not), אֵינָם, אֵינְכֶם, אֵינֶנּוּ; with verbal *suff.*: אֵינְפִי I am not; אֵינְפֵי he is not, אֵינְפֵינוּ we are not.

3. אֵלּ, *ne*, with the jussive (§47e), esp. with prohibitions and to express a wish that something may not happen: אֵלּ-תִּשְׁחֶת *perdes*, אֵלּ-תִּשְׁחֶת *ne perdas*.

NOTE. אֵלּ with Indicat. is rare: אֵלּ-תִּפְרֹט 19, 17, אֵלּ-נָא רְשׁוּם 1 Sam. 25, 25, cf. Jos. 1, 7. ψ 121, 3. Prov. 3, 30.

4. פֶּן- (always with Maqqēph) אֵלּ, *ne*, esp. α) after expressions of fear, β)=that not, lest.

5. לְבַלְתִּי with the *inf.*, not to.

§ 42. Interrogative Particles. 1. הֲ, simple question, both when the answer is uncertain (הֲשָׁלוֹם לוֹ does it go well with him?), and esp. (like *num*) when a negative answer is expected (הֲשֹׁמֵר אָחִי אֲנֹכִי am I my brother's keeper?). Also in an indirect question: לְרֹאוֹת הַקְּלֵי הַמַּיִם to see if the waters had decreased 8, 8.—הֲלֹא *nonne*.

NOTE. ה interrogativum receives: *a*) before non-gutturals *b*. with a vowel always: Chātēph-Páthach, הַחֲשִׁיתִירָה wilt thou destroy? 18, 28; הַחֲלִלְכִי wilt thou (*f*.) go? 24, 58.—*β*) before non-gutturals with Š^wá either: Páthach with follg. Dāg., הַכְּבִיעֶקְהָה 17, 17, הַחֲבַתְנָה בְּנֶה 18, 21, הַחֲבַתְנָה בְּנֶה 37, 32, or: Páthach without follg. Dāg., הַמְכַסֶּה מֵאֲבָרְהֵם do I hide from A.? 18, 17, הַיָּדְעֶתֶם know ye? 29, 5, cf. 27, 38. 30, 15.—*γ*) before gutturals with Qāmēš: Š^ghól (cf. §11f²) הַחֲשִׁב 24, 5. הַאֲנֹכִי.—*δ*) otherwise before gutturals: Páthach (w. Dāg. forte implic.), הֲאֵי חָעוֹר לְכֶם אָה have ye yet a brother?

2. אִם, if, whether, in an indirect question. *c*.

3. אִם . . הֲ, in a disjunctive question, direct (37, 8) *d*. and indirect (24, 21. 27, 21. 37, 32).

4. מִי, מֶה see §16*e.f.*—לְמָה and לְמָה §45*e6*. *e*.

5. *aj* where? only in composition: אֵיךְ where is *f*. he? אֵיךְ אַתָּה where art thou? אֵיךְ אַתָּה where?—אֵי זֶה 1) where?, 2) which?; אֵי מִזֶּה whence?

זֶה, הוּא, אַפּוֹא not unfrequently to give animation to the question: זֶה מִי *quisnam*?; מִי אַפּוֹא *quis tandem*? 27, 33; מִה־זֶּה 3, 13. 12, 18.

Questions are sometimes found without an interrogative particle, esp. questions of surprise; אַתָּה זֶה אַתָּה עֵשָׂו thou here art my son Esau? 27, 24; cf. 18, 12. 1 Sam. 25, 11.

§ 43. Independent Prepositions. אֶל- unto, § 43. *a*. עַד till, עַל over, ended originally in *aj*, hence often in poetry: אֶלַי, עִרִי, עָלַי. Before suffixes the fuller form is always employed; accordingly when joined

§ 44. מִן, from, has preserved its independence § 44.
 almost exclusively in the following cases: 1. often in ^{a.}
 poetry: מִן-אֵיבִי, מִן-קָמִי; 2. in most cases before the
 article: מִן-הָאָרֶץ, מִן-הָעֵץ.—Elsewhere מִן coalesces
 with the following substantive to form one word:
 α) assimilation: מִן + רִים becomes מִיָּם, מִקָּדָם, מִבֵּית, מִימִינָה. In
 letters with Š^wâ Dāghēš is sometimes omitted (§6/3),
e. g. מִלְמַעְלָה from above; β) when the following word
 begins with ו, contraction to מִי takes place; מִימִינָה
 from thy right hand, מִיְיָדֵי רִשְׁעָה; γ) compensation length-
 ening before gutturals and ו, *e. g.* מִמְּחָרָן, מִמְּאִישׁ,
 מִמְּרוּחַ, before the article מִמְּהֵעוֹה; מִמְּהוֹה see §9b; δ) be-
 fore ה and ח sometimes virtual doubling: מִמְּחוּץ, מִמְּחוּץ
 14, 23, מִמְּהוֹיֹת.—Poetical bye-form מִמֵּי.

With suffixes: מִמֶּם, מִמֶּה, מִמֶּנּוּ. Elsewhere doubled: *b.*
 מִמֵּנִי from me; מִמֶּנּוּ, מִמֵּנָה, מִמֵּנָה; מִמֵּנָה from him, מִמֵּנָה
 from her; מִמֵּנָה from us.

§ 45. The Prefixes בְּ, בִּי, לְ. The prepositions בְּ § 45.
 (in), לְ (sign of the dative) and the particle of com- ^{a.}
 parison בְּ (as), because short proclitics, are always
 fused with the following word into one whole. The
 fuller forms, forming an independent word, בְּמוֹ, לְמוֹ,
 בְּמוֹ (but *v.* § d) belong exclusively to poetry.

בְּ with suffixes: בִּי; בְּהָ, בְּהָ, *f.* בְּהָ; בּוֹ, בְּהָ, בְּנִי; בְּכֶם; *b.*
 בְּהֶם and בְּהֶם, בְּהֶן (15) and בְּהֶן (3).

לְ with suff.: לִי; לְהָ and לְכָה (cf. §22ia), לְהָ, *f.* לְהָ; *c.*

לֹד, לָהּ, לָנוּ; לָכֵם (*f.* לִכְנֹה Ez. 13, 18); לָהֶם, לָהֶן.—poet.
לָמוֹ (cf. §22*iε*), *e. g.* 9, 27=לָהֶם; Isa. 44, 15. 53, 8=לֹד.

d. כָּ with suff.: כָּהֶם, כָּכֶם. Otherwise always כמוֹי: כמוֹי
as I; 2. *m.* כָּמוֹהוּ; כָּמוֹהוּ, כָּמוֹהוּ; כָּמוֹנִי; † כָּמוֹכֶם, כָּמוֹהֶם (3).

e. With respect to the punctuation (cf. §11*g.h*) note further:

1. before a vowel they have Š^ewâ: כָּדָרֹד, לָמְלֵךְ, בָּבִית;

2. before a guttural with Châṭēph the corresponding short vowel: בָּאֱמֹר, לָאֱלִיעֶזֶר, לָהֶמֶר, but לָאֱמֹר, בָּאֱלֹהִים, בָּאֲדָנִי;

3. before Š^ewâ *i*: לָשְׁלֵמָה, but לִיהוֹדָה;

4. before the article: לָמְלֵךְ, בָּהֶר, see §17*e*.

5. before the tone-syllable is found sometimes *ā*:
often before זָה, זֹאת and אֵלֶּה, *e. g.* בָּזֶה, בָּזֹאת, בָּאֵלֶּה.

6. before מה Páthach with Dāghēs: בָּמָה, in pause
and before א: בָּמָה (see Delitzsch to Isa. 2, 22); כָּמָה.—
לָמָה, לָמָה for what purpose? why? Mostly לָמָה, *e. g.*
לָמָה הֲשִׁקְלוּ wherefore will ye weigh?, לָמָה לֹא הִנְדַּתָּ 12, 18,
לָמָה הֲכַמְתָּ Cant. 2, 15, לָמָה הֲדַתָּ wherefore then?; but
before א, ה, ע usu. לָמָה, *e. g.* לָמָה אָמַרְתָּ 12, 19, cf. 27, 45.

f. ל before the tone-syllable receives, further, an *ā*:
α) before infinitives: לָלֶכֶת to go, לָלָדָה to bear, לָשֶׁבֶת,
לָרָדָה, לָבֹא, לָגִיר, except when the inf. is closely con-
nected with the following word, *e. g.* לָשֶׁבֶת אֲבָרָם 16, 3;
β) in pause with pairs of words: לָמִים לָמִים 1, 6;—

γ) note also: לְבֵטַח in safety, לְעַד and לְנֶצַח for ever, לְרַב in abundance.

§ 46. Wāw copulativum (§11*g.h*). A. 1. Before a vowel ו takes Š⁶wâ: וְהֶאָרַץ, וְחָשַׁן, וְרִוּחַ. —2. Before a guttural with Châṭēph, the corresponding vowel: וְעַבְדִּים, וְחַמְרִים; but וְאֱלֹהִים, וְאֵלֶיךָ (וְיִהְיֶה). —3. Before Š⁶wâ and the labials ו is written: וּבְקָרָךְ, וּמְלִכְךָ; וּשְׂפָחָה, וּגְמֻלָּיִם; so וְזָהָב 2, 12, because for זָהָב + ו. For וְהִיָּחֵם, וְחִיָּה &c. see §76*b.c*. וְיָחִי (and may he live) out of וְיָחִי + ו. —4. Before the tone-syllable often ן, esp. α) in pairs of words: 8, 22, תָּהוּ ןבָּהוּ, יוֹם ןלַיְלָה, כְּבוֹד ןעֹז, בְּחָמָה ןרָמַשׁ, לָהֶם ןמִים; β) at the end of a sentence or part of a sentence.

B. Use of Wāw copulativum. 1. In circumstantial clauses, to introduce the subject, *e. g.*: God appeared to Abraham וְהוּא יֹשֵׁב פֶּתַח הָאֹהֶל as he sat by the door of the tent 18, 1, cf. 19, 1. Also so as, at the same time, to bring out a contrast, *e. g.*: What wilt thou give me עֲרִירִי הוֹלֵךְ וְאֲנֹכִי הוֹלֵךְ seeing I go hence childless? 15, 2, cf. וְאֵלֶי זָקֵן seeing my lord is old 18, 12; I have ventured to speak וְאֲנֹכִי עָפָר וְאֲפָר although I am dust and ashes 18, 27.—Also in complex nominal sentences, *e. g.*: Wherefore wilt thou stand without וְאֲנֹכִי פָנִיתִי הַבַּיִת seeing I have prepared the house? 24, 31. Why are ye come to me וְאַתֶּם שִׂנְאֵתֶם וְאֲנִי seeing ye hate me 26, 27.

- c. 2. To express the ground or reason, *e. g.*: Now I know that thou fearest God, וְלֹא הִשְׁכַּחְתָּ since thou hast not withheld 22, 12; hinder me not וְהָצַלְתָּנִי 'רה' הַצְלִיחַ since J. hath prospered my way 24, 56, cf. 20, 3. ψ 7, 10. 60, 13.
- d. 3. To introduce final clauses (that, in order that), mostly after the imptv., but also after the jussive, Isa. 5, 19, and cohortative (§47*g*), Job 32, 20; occasionally, too, after the impf., 1 Kings 22, 20.
- e. The verb following ו stands α) in the cohortative (1. *pers.*) or β) in the jussive (2. and 3. *pers.*). Exx.: α) Give me a possession of a burying-place וְאֶקְבְּרָה that I may bury 23, 4; bring it to me וְאֶכְלָה that I may eat 27, 4; bring them out וְיָדַעְתָּ אֹתָם that we may know them 19, 5, cf. 24, 56. 27, 25. 29, 21 &c. Isa. 5, 19; let down thy pitcher וְאֶשְׁתָּה (§74*v*) 24, 14.— β) Serve him alone וְיִצֵּל אֶתְכֶם that he may deliver you 1 Sam. 7, 3; entreat Jahwè וְיִסַּר that he may take away the frogs from me Ex. 8, 4; wait on Jahwè וְיִשַׁע לְךָ that he may help thee Prov. 20, 22; who will persuade Ahab וְיֵלֵךְ וְיִפֹּל that he may go up and then fall 1 Kings 22, 20.—The jussive is often not recognisable as such (cf. §47*e*): Bring her forth וְתִשְׂרָה that she may be burned 38, 24, cf. וְתִלַּד 30, 3; I will speak וְיִרְוּחֵלִי that I may find relief Job 32, 20.

D. THE VERB (§§ 47—80).

§ 47. Tenses and Moods, how expressed. § 47.
a.

The Hebrew verb has no special forms by which to express the *time* of an action (present, past, future); instead of this the action is represented only as being *completed* or *uncompleted*: *Perfect* and *Imperfect*.

The perf. accordingly serves for the most part to b.
indicate the past; it is, besides, employed in prophecies particularly, and in asseverations, because in these the action is regarded as certain, *i. e.* practically as completed.

The Hebrew impf. (often, but with less propriety, c.
termed future), as denoting the unfinished action, is very often employed to express the future, then also to express such actions as ought to happen ["thou wilt not kill"="thou shalt not kill"], and such as are conceived as possible, permitted, becoming (Potential).

Both moods (this appellation is according to the d.
foregoing more suitable than the misleading "tenses") may be used to give expression to general truths known by experience, which are rendered in English by the present, according as the event in question is regarded as one that has regularly taken place in the past, or as one continually recurring and

therefore belonging also to the future; *e. g.* ψ 10, 3 "for the wicked boasteth (הִלֵּל perf.) of his heart's desire" and Prov. 1, 16 "for the feet of the wicked run (רָצַח impf.) to evil and make haste (יִמְהָרוּ impf.) to shed blood."

As varieties (sub-moods) of the imperfect are to be noted:

- e. 1. The *Jussive*, to express a command, wish or (after אַל §41, 3) prohibition, only in 2. and 3. *pers.* In Hebrew it has external marks of recognition only in the uninflected sing. (hence not in 2. *f.*) viz: α) the shortening of the vowel of the last syllable in all impff. in which this vowel is *i* (*i. e.* mostly in the Hiph'il), and in the impf. Qal of verbs ע"ו, *e. g.* וְכָרְיָהּ, *juss.* וְכָרְהָ; וְיָשִׁיב, *j.* וְיָשֵׁב; β) the rejection of the ending ה־ in the verbs ל"ה, see §74*n.o.*

- f. NOTE. α) Jussive in final clauses, see §46*e.*— β) Jussive frequently in conditional clauses, in the protasis (ψ 45, 12), in the apodosis (G. 4, 12), in the protasis and apodosis הִשְׁתַּחֲוִי וְיָרִיד if thou appointest darkness, then it will be night ψ 104, 20). Cf. §88*e* β .

- g. 2. The *Cohortative* or *Voluntative* is formed by affixing ה־ to the 1. person (*sing.*: I will, I should like to; *plur.*: we will, let us). Cf. the ה־ of direction §20*c.*—The cohortative and the *Nûn demonstrativum* (§ 80), preserved only before suffixes, are the remains of an old *Modus Energicus*.

On perf. and imperf. with Wāw consecutive see §64. *h.*

The *participle a)* is for the most part. to be rendered in English by the present indic.; it describes, in that case, a continuing, abiding act or an event just taking place.—β) It further serves to indicate the future, especially when the event is represented as just at hand and in promises, כִּי מִשְׁחֵתִים אֲנִתְנוּ אֶת־הַמָּקוֹם הַזֶּה *nam deleturi sumus hunc locum* 19, 13, cf. 19, 14; אֲבִי אֲשֶׁר אֲנִי מֵאֲבָרְהָם אֲשֶׁר אֲנִי עֹשֶׂה shall I hide from A. what I am now about to do? 18, 17; אֲבֵל שָׂרָה אֲשֶׁתָּהּ אֲבֵל שָׂרָה אֲשֶׁתָּהּ verily Sarah shall . . . 17, 19; esp. after הִנֵּה בֵן, *e. g.* 6, 17. Isa. 3, 1, הִנֵּה הָיְתָה הָעַלְמָה הָרְגָה וְיִלְדֶת בֵּן behold! a virgin shall conceive and bear a son Isa. 7, 14.—γ) Finally, the participle indicates something that happened while some other event was taking place, in which case it is to be rendered by a past tense, *e. g.* 18, 1. 19, 1. 29, 9.

For the infinitive absolute see §63. *k.*

§ 48. Origin of the Hebrew Verb. The § 48. Hebrew (Semitic) verb had its origin in the combina- *a.* tion of a noun with the personal pronoun treated of in §15*a.*

The *perf.* is formed by a concrete (or participial) *b.* noun, *nomen agentis*, followed by the personal pronoun: קָטַלְתָּ a killer thou=killed hast thou=thou hast killed.

- c. The *imperf.* is expressed by a (probably) abstract or infinitive noun, *nomen actionis*, preceded by the personal pronoun. לַתְּהַרְגֵךְ thou (to) kill=thou wilt kill.
- d. The different position of the pron. is easily intelligible psychologically: in the completed action we are more particularly interested in the fact; in an action which is not yet completed, we take more interest in the person of the agent.
- e. Owing partly to the origin of the verb as described, partly to the frequent use of the 3. person, we can understand how in the 3. person (of the perf. at least) all indication of the person came to be dispensed with, and the 3. *p. m. sg. perf. Qal* thereby to be the ground-form of the verb. Hence too the Hebrew verb is given in the lexicons under this form.*

§ 49. § 49. The Voices of the Verb (Conjugations, *Genera verbi*). Just as in Greek we distinguish three genera verbi (active, passive, middle voice), so there are in Hebrew seven common and a few rare modifications of the verbal idea, for which the unsuitable name conjugations—unsuitable, because used in Latin in an entirely different sense—has become current, and for which we propose to substitute *voices*.

* In verbs whose second radical quiesces (הָרַג , הָרַג , §§71. 72) this purpose is served by the infin. (construct).

They are usually named after the form they assume *b.* in the old paradigm פָּעַל (do)*. Only the first voice or the simple stem has a special name, קָל, *i. e.* light, because not burdened either by external or by internal affirmative additions.—Recent authorities name these voices more appropriately after the form they present in the now usual paradigm קָטַל.

II. Niph'al, נִפְעַל (Niqṭal, נִקְטַל), reflexive stem: *c.*
 1. reflexive, *e. g.* נִשְׁמַר take care of one's self, נִסְתַּר hide one's self; 2. reciprocal, *e. g.* נִשְׁפַּט go to law with one another, נִלְחַם *proeliari*, נִרְעָץ counsel, נִרְעָץ take counsel together; 3. passive, *e. g.* נִקְבַּר, קָבַר and נִשְׂרַף, שָׂרַף.

III. Pi'ēl, פִּיעַל (Qittēl, קִיטַל), active intensive stem, *d.*
 denotes the intensification of the idea, esp. 1. iterative: צָחַק laugh, Pi. joke, קָבַר bury, Pi. bury many; 2. causative: לָמַד learn, לִמַּד teach, יָלַד bear, Pi. assist in childbirth; hence also declarative: צָדַק be righteous, Pi. declare righteous; 3. sometimes (particularly in denominatives) privative: שָׁרַשׁ root, שִׁרַּשׁ root out, extirpate.

* According to this paradigm also, the first letter of the stem is called its פ, the second its ע, the third its ל. Verbs פ"נ are thus verbs with נ as their first radical, נ"ל those with ל as last radical. By ע"ע (§ 73) are denoted those verbs whose third radical is the same consonant as the second.

IV. Pu'al, פָּעַל (Quttal, קָטַל), passive of III.

- e. V. Hiph'il, הִפְעִיל (Hiqt'il, הִקְטִיל), active causative stem, causative of I. 1. with personal object, indirectly causative: שָׁמַע hear, הִשְׁמִיעַ cause some one to hear; hence also declarative: הִצְהִיךְ declare just; רָשָׁע be wicked, הִרְשִׁיעַ declare guilty; 2. so that the act or condition denoted by the Qal becomes the object, directly causative*: הִגְבִּיר exert one's strength, show one's self strong, הִזְקִין become old, הִשְׁרִישׁ (denom. from שָׁרַשׁ) put forth roots.—The same Hiph. has often both significations: זָכַר remember; הִזְכִּיר α) cause some one to remember, put one in mind of, β) exercise memory one's self in regard to=mention something.

VI. Hoph'al, הִפְעַל (Hoqtal, הִקְטַל), passive to V.

- f. VII. Hithpa'el, הִתְפַּעַל (Hithqatt'el, הִתְקַטַּל), reflexive intensive stem: 1. reflexive: הִתְאַזָּר gird one's self, הִתְקַדְּשׁ sanctify one's self; 2. reciprocal: הִתְיַעַץ take counsel with another; 3. medial (*sibi*): הִלְךְ go, הִתְהַלֵּךְ go about for one's self, *ambulare*; 4. show one's self as, feign to be something: הִתְעַשָּׂר feign to be rich, הִתְרוֹשַׁשׁ feign to be poor.

- g. In addition to these, there are a few rarely occurring voices of which the most important, the Pô'el,

* Others: "internally transitive" or "internally causative". The usual specifications "intrans." or "as the Qal" are incorrect.

Qôṭêl, may be specially mentioned. קוֹטֵל, פּוֹעֵל, the stem expressing end or motive, is formed by the insertion of *ô* (originally *â*) after the first letter of the stem. Examples from strong verbs are few in number (Stade §158. König §26,1); more common from verbs ע"ע (§73c).

§ 50. Laws of Vocalisation and Tone. § 50.
 Phonetic laws. Cf. §11c.d. To the law regulating the inflexion of the verb, viz: that before accented affirmatives beginning with a vowel* the vowel of the second radical, even when immediately preceding the tone, shall be reduced to Šwâ, we must note the following exceptions: 1. frequently before suffixes, v. §79g; 2. in pause before the fuller, and hence always accented, endings *ûn* and *în*, e.g. וְלִקְטָרֶיךָ, וְתִרְבְּבֶיךָ (cf. §14,6).

Accentual laws. *α*) Always accented are: the last *b*. syllable of the ground-form and the endings תָּן, תָּם (§51).—*β*) Also the verbal endings הַ, י, יִ (§§51. 52.53), except in: 1. the Hiph'il, 2. the verbs ע"י, ע"י, ע"ע, 3. pausal forms, see §14iα.—*γ*) Unaccented are the endings הַ, הַי, הַי; הַ, הַ, הַ.

§ 51. Endings of the Perfect. 3. *sg. m.*—|| § 51.
 3. *sg. f.* הַ. The older הַ always before suffixes, *a.*

* The so-called union-vowel treated of in §79e is here, on practical grounds, also regarded as beginning the affirmative (suffix).

elsewhere rarely. || 3. *pl.* ה, three times הן. Was it originally *ûna* (old plural ending of masc. nouns)?

- b. 2. *sg. m.* הָ, also הַה (cf. אָהַה). || 2. *sg. f.* הַ, sometimes in Kthihb הַי, before suff. always הַ, הַי (cf. *atti* §15bβ). || 2. *pl. m.* הֶם, before suff. הֵי (אָהֵם, Arabic *antum*). || 2. *pl. f.* הֵן, no example with suffix.
- c. 1. *sg.* הַי (אָנְכִי, change of כ to ת *v.* §22a). || 1. *pl.* הֵי (cf. אָנְהֵי).

§ 52. § 52. Endings of the Imperative. 2. *sg. m.* — ||

- a. 2. *sg. f.* הִי— (cf. *i* in *atti*).
- b. 2. *pl. m.* הִי. || 2. *pl. f.* unaccented הַי, rarely הֵי (with this old ending of the *pl. f.* cf. the Aramaic הֵי—, and the Hebr. אָהֵי, אָהֵי). Before suffixes, see §79dβ.
- c. NOTE. הִי— affixed to the ground-form often serves to strengthen it; not unfrequently, however, it seems to have no appreciable value.

§ 53. § 53. Inflexion of the Imperfect. 3. *sg. m.*

- a. ***י. (Originally the preformative was in most cases *jä*, s. §57d). 3. *sg. f.* ***הַ (הַ sign of the *fem.*). || 3. *pl. m.* ***י; the older ending הֵן esp. in and immediately before the pause. || 3. *pl. f.* ***הַ, rarely הֵי***; thus with twofold indication of the gender. Before suffixes ***הַ, cf. §79dβ.
- b. 2. *sg. m.* ***הַ (cf. אָהַה). || 2. *sg. f.* ***הַ; the older ending הֵי— esp. in pause (cf. *attin* §15bβ). || 2. *pl. m.* ***הַ, also הֵי*** see 3. *pl. m.* (הַ, cf. אָהֵם, to indicate

the 2. person). || 2. *pl. f.* תָּהִי***נָה, rarely תָּהִי***נָה. Before suffixes תָּהִי***נָה.

1. *sg.* תָּהִי***נָה (אָהִי). | 1. *pl.* תָּהִי***נָה (cf. אָהִי). c.

NOTE 1. Perhaps the analogy of the 2. *pl. f.* influenced the *d.* formation of the 3. *pl. f.*—2. The 1. *pl.* has no plural termination.—3. On תָּהִי***נָה, *pl.* תָּהִי***נָה of the cohortative see §47g.

§ 54. Perfect Qal (§51). The following is the § 54. inflexion of the transitive perf. (cf. §11c.d): a.

Plur.	3.	2.	1.	Singul.	3.	2.	1.
	קָטְלוּ	קָטְלוּ <i>m.</i>	קָטְלוּ <i>f.</i>		קָטַל <i>m.</i>	קָטַל <i>m.</i>	קָטַל <i>f.</i>
	קָטְלוּ <i>f.</i>	קָטְלוּ <i>m.</i>	קָטְלוּ <i>f.</i>		קָטַל <i>m.</i>	קָטַל <i>m.</i>	קָטַל <i>f.</i>
	קָטְלוּ	קָטְלוּ <i>m.</i>	קָטְלוּ <i>f.</i>		קָטַל <i>m.</i>	קָטַל <i>m.</i>	קָטַל <i>f.</i>

Forms in pause: קָטְלוּ, קָטְלוּ acc. to §14ia. In the other forms accented — is lengthened to — (§14da), *e. g.* קָטַל, קָטַל, קָטַל, קָטַל remain unchanged.

The perf. with simple intransitive vocalisation *b.* (termed *med. ē* from the vowel of the second radical) differs only in the 3. *pers.*,—in the 3. *f. sg.* and 3. *pl.* only in pause and before suffixes, *e. g.* קָטְלוּ, קָטְלוּ, קָטְלוּ; קָטְלוּ to love, קָטְלוּ *amaverunt*, קָטְלוּ *amaverunt eos*, but 1. *sg.* קָטְלוּ, קָטְלוּ.

The perf. with strong intrans. vocalisation (*med. ō*) *c.* preserves the *o*-sound throughout (except where, acc. to §11d, it must be reduced to Š^šwâ),—in an accented syllable as *ō*, in an unaccented as *ō*: קָטַל; קָטַל; קָטַל, קָטַל.—2. *pl.* is not found. On the ana-

logy of יִכְלֶתיֶר *superavi eum* it would doubtless be pronounced *j^ēkholtèm*.

- d. NOTE 1. Many verbs have *ē* and *a* in the second syllable of the ground-form without any difference of meaning. In such cases *ē* alone is used in pause and before suffixes: אָהַב and אָהַבָּ, but always אָהַב.—2. In many cases owing to the non-occurrence of the pausal ground-form the fact that a verb had originally an intransitive formation is now to be gathered only from the derived forms. Thus we have *e. g.* six times גָּבַר (not in pause), but גָּבַרְתִּי.

§ 55. a. § 55. Infinitive Qal. Usual form קָטַל.—Rarer forms:

1. קָטַל, Arab. *qatl*. Only in verbs that have *a* in the imperf., *e. g.* שָׁכַב; esp. in verbs *med. gutt.* before suff. (cf. §e): וּלְסַעֲדָהּ and to support her, בּוֹצֵעֶקֶף at thy (*f.*) calling out; without suff. זָעַק.

- b. 2. קָטַלָּה (ק), קָטַלָּה (ק), feminine nominal forms: אָהַבָּהּ to love, love (*subst.*); שִׂנְאָהּ to hate, hatred; יִרְאַהּ to fear, fear; חָמְלָהּ spare 19, 16; אַחֲרַי זָקְנָתָהּ after she was old 24, 36.—The fem. ending is more common with the weak verbs: פִּנִּי §67, פִּירִי §68 and, in all voices, לִיָּה §74.

- c. Verbs *med. ē* form their inf. mostly in *ō*: רִשֹּׁן, חָדַל, רִיא, שִׁנְאָה.

- d. In composition with ל we find complete close of the syllable: לְשָׁכַב, לְקַבֵּר, only rarely with בּ and כּ, *e. g.* בְּשִׁכְנִי 35, 22. Thus usually: בְּנִפְל, בְּנִפְל.

- e. Before suffixes the characteristic vowel (*a* thinned to *i*) appears in most cases under the first letter of

the stem (but אָכַלָּה 2, 17, אָכַלְתֶּם 3, 5, לָרַדְתָּה 1 Sam. 25, 29),—the syllable being loosely closed before suffs. beginning with a vowel: בַּעֲמַדִּי at his standing 41, 46, לְהִרְגָה 27, 42, בַּשְּׂכָבָה 19, 33; but בַּשְּׂפָכָה.—Exception: הִפְכִּי my overthrowing 19, 21.

§ 56. Imperative Qal (cf. §52). § 56.

Trans.: קַטְלֵנָה *f.* קַטְלוּ *m. pl.* || קַטְלִי *f.* קַטֵּל *m. sg.*

In pause: קַטְלוּ קַטְלִי

Intr.: שְׁמַעְנָה *f.* שְׁמַעוּ *m. pl.* | שְׁמַעִי *f.* שְׁמַע *m. sg.*

In pause: שְׁמַעוּ שְׁמַעִי

Imptv. always in *a* where the impf. has *a*. *b.*

Before the endings ה־, ו־, י־, the characteristic *c.* vowel appears under the first radical. Loose close of syllable: כָּתַבָּה (§ 52*c*) write, I pray. *ä* is always thinned to *i*: לִבַּשׁ, לִבְשִׁי, לִבְשֵׁי. So with *ö* almost always before ו־ and י־, *e g.* שְׁפַךְ, שְׁפָכִי, שְׁפָכֵי, כָּתַבוּ, כָּתְבוּ, שְׁמַרְרוּ, שְׁמַרְרֵה, זָכְרוּ, זָכְרֵה.—Hence such forms as מְלָכִי, rule (*f.*), and מְכָרָה, sell 25, 31, are exceptions.

The ground-form of the imptv. in *o* has *ö* under *d.* the first radical also before suffices: כָּתַבְתֶּם write them, שְׁמַרְנִי keep me, רִדְפוּהוּ persecute him.—But plur. עֲזְבוּ, עֲזְבוּהָ *derelinquite eam.*—For the imptv. in *a* before suffs. cf. §79*g.* •

§ 57. Imperfect Qal (cf. §53). The transit. impf. § 57.
is as follows: *a.*

2. From verbs *med. ̄* only רגור Jer. 22, 25. 39, 17 is found *c.* used as a verbal adjective (participle).

§ 59. II. Niph'al, (Niqṭal). The characteristic § 59. *a.* of this voice is נ prefixed to the stem.

The *i*-sound, which in the perf. and part. unites *b.* this נ with the verbal stem to form נקטל and נקטל has been thinned from original *ä* (cf. *prim. gutt.* §65*l.k.*, פרו §68*cβ*, ע"ר §71*m.*, ע"ע §73*k.*).

In the inf., imptv., and impf. the syllable *hin* [the *c.* aspirate to render audible the *i* that has been put before *n*, cf. Arab. VII 'inqātälā] has been prefixed to the stem, of which the נ is regularly assimilated to the first radical: inf. הקטל, imptv. הקטל, impf. יקטל (with syncope of ה, §10*d.*).

The 1. sg. impf., besides אקבר, אסתר, also appears *d.* as אמלט, אדירש; voluntative always *i*: אמלטה, אנקמה. Cf. §68*h.*

2. and 3. fem. pl. (imptv. and) impf. have — un- *e.* der the second radical, notwithstanding that — of the ground-form has been lengthened from *i* (Arab. 'inqätil and janqätīlu), e.g. תשרפה, תשרפה; so in pause: תשרפה. Of the imptv. there happens to be no example preserved.

NOTE. In the impf., inf., and imptv. *e* is generally deprived *f.* of the tone and shortened to *ě* when a syllable follows with the tone: תשרי תשרי לזכר מזמור 13, 9, תשרי נא 13, 14.

§ 60. § 60. III. Pi'ēl and IV. Pu'al (Qittēl and Quttal).

a. The characteristic of both, as also of the Hithpa'el, hence of the intensive stems (§49) in general, is the doubling of the second radical.

b. NOTE. When this letter has Š^wā under it, the Dāghēs is sometimes, acc. to §6*f*, omitted: so always in the Pi'el of בָּקַשׁ (seek) with the exception of the imptv. (thus מִבְּקָשִׁים, רִבְּקָשׁוּ, בְּקָשׁוּ; but בִּקְשׁוּ). Other examples, in which the vocal nature of the Š^wā is expressly indicated (by a Chātēph): הִלְלֵה (§5*d*) for *hallēlū*, לִקְחָה 2, 23.

c. A dark vowel serves, as in the causative stem (Hoph'al), to indicate the passive (Pu'al).

d. The perf. Pi'el had originally *ǎ* [Arab. II *qattälä*] in both syllables of the stem. The first *ǎ* has been in all cases thinned to *ǐ* (cf. however קוֹיָמִים §71*b*). The second *ǎ* has maintained itself *α*) before affirmatives beginning with a consonant קִטְלֵה &c.; *β*) frequently in the ground-form when not in pause (cf. §14*dβ*): אָבַד, נָדַל, יָסַד, לָמַד, קָדַשׁ, שָׁלַם &c., esp. with an emphatic (טצ"ק) final consonant: חָזַק, מָלַט, שָׁקַץ, and usually when the last radical, or the last but one, is ר or a guttural (§10*a2.b2*): שָׁבַר, בָּרַךְ; רָחַם, שָׁלַח. (Cf. also בָּלָה §74*f*). Elsewhere this *ǎ* has become *ē*, perhaps influenced by the analogy of the vowel of the impf.: קָטַל, קִטְלָה, קִטְלֵה; further נָדַל, נִדְלָה, נִדְלֵה, שָׁבַר, שִׁבְרָה, שִׁבְרֵה.

e. Note the following: דָּבַר, בָּבֵס, בָּפַר, דִּבֵּר, בָּבֵס.

f. In pause *a* remains unlengthened almost always

before הַי, and often before הָ, הֵ, הִ. *E. g.* always דִּבְרָתִי, שִׁבְרָתִי, שִׁבְרָתִי; דִּבְרָתִי.

In the other moods *ǎ* of the first syllable of the *g*-stem remains unchanged, while the original *i* of the second syllable has, through the influence of the tone, been lengthened to *ē*: inf. קָטַל, imptv. קָטַל [Arab. *qattil*], impf. יִקְטַל, part. מִקְטֵל.

The preformative מ employed in the formation of *h*-the participles of the Pi'el and all following voices is connected with the pronoun מִי (§16*e*).

Part. Pi'el: מִקְטֵל and מִקְטֹלָה (inflexion as in Qal).— *i*. Part. Pu'al: מִקְטָל, מִקְטָלִים; מִקְטֹלָה, מִקְטֹלוֹהוּ.

The two purely passive conjugations have generally neither imptv. nor inf. The only exceptions are: imptv. Hoph. Ez. 32, 19. Jer. 49, 8; inf. Pu. פִּ 132, 1; inf. Hoph. הִלְדָּה (fr. יָלַד §68*c*) G. 40, 20, also Lev. 26, 43. Ez. 16, 4. 5.

§ 61. V. Hiph'il and VI. Hoph'al, (Hiqt'il and ^{a.} Hoqt'al). The first radical, which is vowelless, is preceded by a vowel introduced by the aspirate ה.

In the Hiph'il the verbal endings הַ—, הֵ, הִ do not have the tone. *b.*

The perf. Hiph'il had originally *ǎ* in both syllables [Arab. *'aqtälǎ*]. The first *ǎ* has always been thinned to *i* (but cf. §§65*k*. 68*cβ*. 69*b*. 74*wβ*, הִכְלַמְנוּם 1 Sam. 25, 7). The second *ǎ* has maintained itself before end- *c.*

ings beginning with a consonant, *e. g.* הַקְטִילָהּם, הַקְטִילָהּ, but elsewhere it has become *i*, perhaps influenced by the *i* of the impf. &c.: הַקְטִיל, הַקְטִילָהּ, הַקְטִילוּ. (But cf. הִשְׁקָה §74*f*).

d. In pause הַקְטִילָהּ &c.; sometimes, however, *a* remains unlengthened.

e. In the inf., impf., and part. the original *i* of the second radical is lengthened to *i* (Arab. impf. *jaqtīlu*, part. *muqtīlun*), doubtless from analogy of the vowel in יָקִים (Hiph. יָצַו §71*b*; cf. Stade §91, König I, 210): inf. הַקְטִיל; impf. יַקְטִיל and part. מִקְטִיל with syncope of the ה (§10*d*).

f. Normal lengthening to *e* only: in the ground-form of the imptv. הַקְטִיל (Arab. *'aqtīl*), in the jussive (§47*e*) יַקְטִיל and before the unaccented affirmative נָה: imptv. הַקְטִילָהּ (impf. הַקְטִילָהּ, as it happens, does not occur). The lengthened imptv., however, is written הַקְטִילָהּ.

g. *ū* is frequently found in the Hoph'al instead of *ō*; in the part. owing to the influence of the labial מ *ū* is, in fact, the usual vowel. *E. g.* הִשְׁלַכְהָּ as well as הִשְׁלַכְתָּ; part. מִשְׁלַךְ. Cf. פִּנַּן §67*g*.

h. Part. Hiph'il: מִקְטִילִים, מִקְטִילָהּ; מִקְטִילוֹת, מִקְטִילָהּ.— Part. Hoph'al: מִקְטִיל (מ'), מִקְטִילִים; מִקְטִילָהּ, מִקְטִילוֹת.

§ 62. *a.* § 62. VII. Hithpa'el (Hithqattēl). Characteristics: Doubling of the second radical and the prefixing

of the syllable הָה, the ה of which is syncopated in the impf. and part.

In prefixing the syllable הָה the following rules *b.* are to be borne in mind: *α)* If the first radical is a dental (T-laut) the ה is assimilated, *e. g.* הַמְטָהַר *qui mundandus est*, מְהַבֵּר *colloquens*. Assimilation is also found in a few other cases, *e. g.* הִנְבְּאוּ *prophetaverunt*. *β)* If the first radical is a sibilant, ה is inserted after this letter, and made like to it in respect of hardness (§3), *e. g.* שָׁמַר, אֲשַׁמְרֶה I shall take heed; סָתַר, מְסַתְתֵּר hiding one's self; צָדַק, נְצַטְטֵק we shall justify ourselves.

NOTE. In the single example beginning with ה, the ה that is *c.* to be expected (cf. Dan. 2, 9) has been completely assimilated to the ה: הַזְּבִיּוֹת *purify yourselves* (from זָבַח) Isa. 1, 16.

Inflexion as in the Pi'el.—But: *α)* Before הָה *d.* (imptv., impf.) the second radical seems to have had *a* more frequently than *ē*.—*β)* In the ground-form of the perf., imptv., and impf. *a* is frequently found instead of *ē*, *e. g.* הִתְחַזַּק.—*γ)* In pause *ē* of the perf., imptv., and impf. becomes *ā* (§14/β); *e. g.* הִתְאַזַּר perf., הִתְאַזַּרִי imptv., יִתְאַזַּרִי impf.

§ 63. Infinitive Absolute. In addition to the § 63. *a.* ordinary inf. or *inf. construct* there is in Hebrew an *infinitive absolute*, which derives its name from the circumstance that it is usually subordinated to another verbal form as absolute object, and can neither

govern a genitive (suff.) nor be governed by a preposition.

- b. The inf. absol. has δ in the second syllable of the stem in I, II, rarely in III, and in the single example of IV (גָּבַב 40, 15); ϵ for the most part in III, always in V, VI, VII.—Thus: I קָטוּל (קָטַל). II הִקְטַל, נִקְטַל. III קָטַל, rarely קָטַל. IV קָטַל. V הִקְטַל. VI הִקְטַל. VII הִקְטַל.
- c. B. Use of the Infinitive Absolute.—With the finite verb: 1. It corresponds to the Latin gerund in *do, e. g.* Thus shall ye bless the children of Israel אָמַר לָהֶם *uis dicendo* Num. 6, 23; she sat down over against him קָשָׂה קַמֵּי הַיָּרֵחַ making distant like bowmen (§74*b*)=at the distance of a bowshot Gen. 21, 16; esp. הֵיטֵב *bene faciendo*=*bene*, הִרְבָּה (§74*vδ*) *multum faciendo*=*multum* 41, 49.
- d. 2. With verbs from the same stem: α) immediately before the finite verb (only the negation stands generally immediately after the inf., but see Gen. 3, 4. ψ 49, 8) it emphasizes, strengthens, *e. g.* מוֹת תָּמוּת thou shalt surely die 2, 17, רָאוּ רָאִינוּ we have clearly seen 26, 28; esp. in adversative sentences, *e. g.* יָסַר יִסְרֵנִי *אָסַר נָאסְרָה* (§80 note α) ψ 118, 18; וְהָמַת לֹא נִמְיָתָהּ we will bind thee, but kill thee we will not, Judges 15, 13.
- e. β) immediately after the verb it indicates the continuance, or the lasting effect of the action, *e. g.*

יִשְׁפֹּט שְׁפֹט saying continually Jer. 23, 17; יִשְׁפֹּט שְׁפֹט he will always play the judge G. 19, 9. Sometimes in such a way that another inf. is strengthened and a new idea added, *e.g.* יָצָא יָצָא וְשׁוּב it flew continually to and fro 8, 7; יָצְאוּ וְעָלוּ וּבְכוּהוּ they went up, weeping all the time 2 Sam. 15, 30. The new verb may also stand between the parts of the other verb: וַיֵּשְׁבוּ הַמַּיִם וַיֵּשְׁבוּ מֵעַל הָאָרֶץ הַלְלוּהָ וְשׁוּב and the waters subsided gradually from off the earth 8, 3; וַיֵּסֶע אַבְרָם הַלְלוּהָ וַיֵּסֶע הַיְּמִנָה וַיֵּסֶע אֶל הַיָּם הַדְּקֵלָה and A. moved gradually towards the south-land 12, 9.

With the derived voices we often find the inf. *f.* Qal, *e.g.* טָרַף טָרַף 44, 28 and always מוֹחַ יוֹמָה; but also גָּנַב גָּנַבְתִּי 40, 15 &c.

§ 64. Wāw Consecutive. In the course of a ^{§ 64.} statement the Hebrew very often pictures to himself an act, which by the beginning of the sentence (impf.; imptv.; part. with הִיָּה §47iβ; a statement of time and such like) has been assigned to the future, as completed; and in like manner, after an act has, by the beginning of the sentence (esp. perf.), been designated as completed or past, he very often transfers himself to the time of its occurrence, *i. e.* to the time when it was still uncompleted.—This change in the point of view is indicated, particularly in prose, by the particle *wā* (then), *Wāw consecutive*. The term *Wāw conversive* is less appropriate: since generally a perf.

with this Wāw must be rendered by a verbal form of the future, and an impf. by an expression of the past, it was supposed that this Wāw “converted” the signification of the perf. into that of the impf. and *vice versa*.

- b. NOTE. Specially noteworthy are יהיה, the “prophetic formula”, and יהי the “narrative formula”.—α) יהיה (properly “and it will come to pass”, though often to be left untranslated), e. g. יהיה יהרגני כל־מִצְאֵי יְהוֹנָדָב and every one that findeth me will slay me 4, 14, cf. 12, 12; very common in prophetic speech, esp. before specifications of time: יהיה בְּאַחֲרֵי הַיָּמִים Isa. 2, 2 &c.—β) יהי (prop. “then it came to pass”, likewise to be often left untranslated), e. g. וַיֵּשֶׁב . . . וַיִּשְׁמָעוּ and when he heard, (then) he left 39, 15; וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַיִּהְיֶה אֱלֹהִים נִסָּה and (it came to pass) after these things (that) God tempted 22, 1.

- c. I. Wāw consecutive of the perfect has been weakened to ׀, thus identical, as regards the vocalisation, with Wāw copulative. It is however clearly distinguished from the latter in many cases by the position of the tone in the following verbal form, the tone after Wāw consec. being thrown forward on the last syllable—which finds a natural explanation in the similar function of the *wa* which, so to say, throws the act forward into the future. This advance of the tone has no effect on the vocalisation of the verbal form (§11c1 does not come into operation). Examples: וְעָמַדְתִּי steti, לְיַד־אָבִי I will go out and (then) stand by my father’s side 1 Sam. 19, 3; וְעָמַדְתִּי stetisti,

יֵצְאוּ וְעָמְדוּ בְהָרַי go out and (then) stand on the mountain 1 Kings 19, 11; מָחָר הָרֵשׁ וְנִפְקְדָהּ to-morrow is new moon, then wilt thou be missed 1 Sam. 20, 18, בָּיּוֹם אֲכַלְכֶם בְּיּוֹם אֲכַלְכֶם וְנִפְקְחוּ עֵינֵיכֶם G. 3, 5.

The tone is not thrown forward: regularly α) in pause*: וְאָכַלְתָּ וְשָׂבַעְתָּ and thou shalt eat and be satisfied Deut. 8, 10; β) in the 1. pl.: we will go three days' journey into the wilderness and (then) sacrifice נִלְךָ לְיְהוָה Ex. 8, 23; γ) in the Hiph'il with the affirmatives הִנֵּה and הִנֵּה: and it [the wild beast of the field] will destroy your cattle and make you few in number וְהִכְרִיתָ אֶת-בְּהֵמָתְכֶם וְהִמְלִיטָה אֶתְכֶם Lev. 26, 22;—for the most part δ) when two tone-syllables would otherwise come together: when thou shalt come into the land and (then) shalt dwell therein וְיָשַׁבְתָּ בָּהּ Deut. 17, 14; ε) in the Qal of verbs ל"ה and ל"א: and I will blot out וּמְחִיתִי 7, 4, and thou shalt call his name וְקָרָאתָ אֶת-שְׁמוֹ 17, 19;—often ζ) with the endings הִנֵּה and הִנֵּה in the Qal and Niph'al of verbs ע"ו and ע"ע, e. g. וְסָרָה and she will retire Isa. 11, 13 (from סיר), but also וְסָרוּ.

II. Wāw consecutive of the imperf. (§e—n) is e. written: וְיִקְטַל; before א with compensation lengthening וְיִקְטַל, e. g.: he died and they buried him וְיִקְבְּרוּ

* Sometimes also with other disjunctive accents: ψ 28, 1 וְיִנְמְשְׁלוּהוּ, 1 Sam. 29, 8 וְיִנְלִחְמוּהוּ (other exx. in Driver 2nd ed. §104).

אָתָּוּ; and she watered the camels and I asked her
 אָתָּה וְאָשָׂאֵל 24, 47.

f. NOTE. The preformative וְ never receives Dāghēš (§6f3): וְיָדָר; וְרָבָה, וְרָבָה, וְרָבָה; but וְיָסַפֵּר, וְיָסַפֵּר.

g. The heavy prefix *wa* draws the tone to itself. This explains* the fact that the last syllable of the impf., when without affirmatives, in many cases either loses the tone (of course only when the last syllable is an open one, cf. §13, 9) or is at least shortened (hence the impf. with Wāw cons. is often orthographically identical with the jussive). In pause the tone returns to the ultima.

h. The 1. *sg.* retains the tone on the last syllable and likewise remains otherwise unchanged: וְאָשְׁמִיד, וְאָשְׁלִיף and *defective* וְאָשְׁלֶף; but וְיָשְׁמִד, וְיָשְׁלֶף; וְאָשֵׁב, but וְיָשֵׁב, from יָשֵׁב (§68f); וְאָשִׁיב and וְאָשֵׁב, but וְיָשֵׁב §71x; וְאָשֵׁם, but וְיָשֵׁם (§72a.d).—Exceptions: α) ל"ה often, §74u; β) from הִלֵּךְ: † וְאֵלֶּכֶךְ together with וְאֵלֶּכֶךְ (5, except in pause); וְאֵלֶּכֶךְ (4); from עִיר: † וְאֵעִיר (2) and † וְאֵעִיר; from שׁוּב: † וְאֵשׁוּב and † וְאֵשׁוּב.

i. Wāw cons. is frequently joined to the cohortative:

e. g. 4 times in the Pent.: וְאָשְׁלַחְהָ 32, 6, וְנִהְלַמְהָ 41, 11, וְנִפְתַּחְהָ 43, 21, וְאֶתְנֶהָ Num. 8, 19; in 5 פֶּשֶׁ: 3, 6, 7, 5, 69, 12, 90, 10, 119.

k. With strong verbs: α) Niph'al וְיָקַבֵּר, וְיָקַבֵּר, וְיָמַלֵּט;

* Otherwise F. Prätorius, Ztschr. f. d. Alttest. Wiss. 1883, p. 24 f.

in pause וַיִּקְרָא §14/a, retrogression of tone only in וַיִּצְמַד Num. 23, 5.—β) Hiph'il, *i* becomes *e*: וַיִּשְׁכַּן , וַיִּבְדֵּל .

With guttural verbs. As in §k, but α) in Niph'al *l* sometimes retrogression of the tone, e. g. וַיִּלְחָם (always), וַיִּאָסֶה (4) and וַיִּאָסֶה (2), וַיִּעֲדָה , וַיִּשְׁאָר 7, 23; but $\text{וַתִּשְׁתַּח$, וַיִּחַלֵּק ; β) in the Pī'el of verbs *med.* ר retrogression: וַיִּנְדָּשׁ , וַתִּנְדָּשׁ ; but וַיִּמְאָן .

With other weak verbs except those ל"ה. We are *m*. here concerned with the Qal and Hiph'il. In the latter we find retrogression of the tone wherever there is an open preformative syllable. In detail:

וַיִּאֲכַל , וַיִּאֲכַל , וַיִּאֲכַל , וַיִּאֲכַל . פ"א.

וַיִּיָּסֶה , וַיִּיָּסֶה , וַיִּיָּסֶה , וַיִּיָּסֶה . Hiph. וַיִּיָּסֶה , וַיִּיָּסֶה , וַיִּיָּסֶה , וַיִּיָּסֶה . פ"ר.

וַיִּיָּטֵב , וַיִּיָּטֵב , וַיִּיָּטֵב , וַיִּיָּטֵב . Hiph. וַיִּיָּטֵב , וַיִּיָּטֵב , וַיִּיָּטֵב , וַיִּיָּטֵב . פ"י.

וַיִּיָּשֵׁב , וַיִּיָּשֵׁב , וַיִּיָּשֵׁב , וַיִּיָּשֵׁב . Hiph. וַיִּיָּשֵׁב , וַיִּיָּשֵׁב , וַיִּיָּשֵׁב , וַיִּיָּשֵׁב . ע"ר.

וַיִּיָּפַר , וַיִּיָּפַר , וַיִּיָּפַר , וַיִּיָּפַר . Hiph. וַיִּיָּפַר , וַיִּיָּפַר , וַיִּיָּפַר , וַיִּיָּפַר . ע"ע.

With verbs ל"ה. Here the ending ה־ is in most *n*. cases thrown off, the form thus becoming identical with the jussive (§74o—t).

§ 65. Guttural Verbs are verbs in which one § 65. of the radicals is a guttural. Verbs ל"א § 75 and a few פ"א § 66 present several deviations and are therefore treated separately. In verbs ל"ה § 74 the ה is only mater lectionis. Here, on the other hand, belong *a.*

the verbs ה"ל, their ה being a firm consonant, *e. g.* (המה wonder) המהו, היתמהו.—Phonetic laws §10a.

- b. I. Instead of Dāghēš forte either 1. lengthening by way of compensation: always in the inf., imptv., impf. Niph'al, *e. g.* וְקָטַל: וְאָסַר, וְהָאָסְרוּ, וְהָאָבְקוּ, וְהָאָבְקוּ, וְהָאָבְקוּ, also before ר, *e. g.* קָדַשׁ: בְּרַךְ bless, וְאָבְרַךְ, וְאָבְרַךְ; often before א, *e. g.* וְיִמְאֵן, וְיִמְאֵן beautify;—or 2. virtual doubling: almost always with ה, *e. g.* וְקָטַל, וְקָטַל, וְשָׁחַח, וְשָׁחַח, and ה, *e. g.* imptv. קָטַל: מִהָרַר, מִהָרַר, מִהָרַר; in most cases with ע, *e. g.* תְּבַעַת *terrebit*, תְּבַעַת *abominati sunt me*, inf. וְעָבַב; frequently with א, *e. g.* וְנָאֲפִי *adulterati sunt*, וְנָאֲפִי revile, וְנָאֲפִי.

- c. NOTE. α) Only exception perf. Pi. וְאָחַר delay, but וְאָחַרִּים. || β) Exception וְהָלַח lead, but וְהָלַח, וְהָלַח. || γ) Part. and impf. Pi. from וְעָבַב fluctuate between Páthach and Qâmēs. || δ) וְנָאֲפִי Pi. always with short vowel. || ε) Numerous examples to §b—to be used, however, with criticism—are given by Arnheim p. 126—135.

- d. II. Preference for the vowel *a*. 1. Páthach furt. (§4d) after a heterogeneous long vowel, *e. g.* inf. וְקָטַל: וְשָׁלַח; וְשָׁלַח, וְשָׁלַח; part. וְמִשְׁלַח: וְמִשְׁלַח; Hiph. וְהִקְטִיל: וְהִקְטִיל. וְהִקְטִיל.

- e. 2. *a* for other changeable vowels: α) for *ō* in imptv. and impf. Qal: וְשָׁלַח, וְשָׁלַח; also with verbs *med. gutt.*: וְבָחַר choose out (2. sg. imptv.), וְבָחַר; β) for *ē*, which re-appears in pause, *e. g.* וְקָטַל: וְהִשְׁבַּח, וְהִשְׁבַּח, וְהִשְׁבַּח; וְהִשְׁבַּח (§60dβ); inf. וְקָטַל: וְשָׁלַח and וְשָׁלַח, וְשָׁלַח; imptv. וְקָטַל: וְשָׁלַח; impf. וְקָטַל: וְשָׁלַח, וְשָׁלַח, וְשָׁלַח; וְהִשְׁבַּח: וְהִשְׁבַּח, וְהִשְׁבַּח (a

also in pause). In the part. usually מִשְׁלַח and always מִשְׁלַח.

NOTE. Exception: imptv. in \bar{o} : וַיִּזְבַּח 43, 16.

3. *a* frequently re-appears where it stood at an *f*. earlier period of the language, especially under the preformative of the impf. Qal (§57*d*). With complete close of syllable chiefly before ה, *e. g.* יִחַמֵּד, יִחַמֵּל, יִחַשֵּׁב, יִחַפֵּר, יִחַפְּרוּ; rarely before ע and ה, *e. g.* יִעָזְרוּ, יִעָזְרוּ. Very often Chātēph acc. to §10*a*4: יִחַלֵּם, יִהַיֵּג, יִעָזֵר, יִעָזְרֵלִי; then before Š⁵wâ, acc. to §5*f*: יִחַתְּלֵמוּ, יִעָמְדוּ, יִתְהַרְגוּ.

NOTE. Š⁵ghôl remains in the 1 sg. impf. Qal: אֶחְמֹל, אֶחַשֵּׁב, *g.* אֶחַפֵּר. The only exceptions are: וַיִּחַתְּלֵמוּ 27, 41, וַיִּחַתְּלֵמוּ Job 16, 6, אֶחֶז Job 23, 9 and וַיִּעָזֵר, וַיִּעָשֵׂשׂ §74*oe*.

4. Instead of the original *a* frequently the cognate *h*. Š⁵ghôl, esp. in the syllable before the tone: *a*) Impf. Qal. First, when the second radical has *a*, *e. g.* יִחַדֵּל, יִחַתְּכֶם, יִחַסֵּר, יִעָתֵר, and with Chātēph: יִחַזֵּק; יִחַרֵּד, יִחַבֵּל, יִחַרְדוּ; before Š⁵wâ acc. to §5*f*: יִחַרְדוּ. Secondly when the stem begins with א, *e. g.* יִתְאָזֵר, יִתְאָסֵר, יִתְאָרֵב, יִתְאָסֵר and 42, 29 וַיִּתְאָסֵר (Baer ס, *v.* § 6*b*1); seldom elsewhere: וַיִּתְחַשֵּׁף 29, 9.

NOTE. The other verbs with א are: יִתְאָסֵר, יִתְאָלֵף, יִתְאָרְכֵנָה, יִתְאָשֵׁם; *i.* יִתְאָחֵז, יִתְאָרְגוּ, יִתְאָנֵס (§66, 6), יִתְאָחֵז, יִתְאָחֵז.

β) Niph. and Hiph.—Niph. perf. and part.: יִתְחַפֵּד, יִתְחַשֵּׁב, יִתְחַפְּרוּ; before

Š^ewâ: נֶאֱסַפָּה and נֶאֱסַפִּי.—Hiph.: הֶעֱמִיד, הֶעֱבִיר; הֶאֱמִין; וְהֶחֱרִישׁ, וְהֶחֱלַף.

l. NOTE. The original *a* (§59*b*) under נ of the Niph. is preserved in נֶחְבְּאָה *occultavisti te* 31, 27; נֶעֱרַץ *tremendus* ψ 89, 8 (alongside of נֶעֱרַץ) and often עָשָׂה, עָשׂוּ make, do (§74): נֶעֱשָׂה, plur. נֶעֱשׂוּ, part. נֶעֱשָׂה, but 3. *f. sg. perf.* נֶעֱשָׂה and נֶעֱשָׂה.

m. γ) When the tone advances for — and — — often — and — —, *e. g.* impf. Qal נֶחְסְרוּן, נֶיחַדְלָה, נֶאֱסַפְנִי, נֶאֱסַפְנִי, נֶאֱסַפְנִי, along with נֶחְסְרוּן, נֶיחַדְלָה; — Perf. Hiph. with Wāw cons.: וְהֶאֱבִילָהּ, וְהֶאֱבִילָהּ, וְהֶאֱבִילָהּ; וְהֶעֱבִירָהּ, וְהֶעֱבִירָהּ, וְהֶעֱבִירָהּ; וְהֶעֱבִירָהּ, וְהֶעֱבִירָהּ, but וְהֶעֱבִירָהּ.

n. III. Š^ewâ.—1. Instead of Š^ewâ mob. generally Chātēph-Páthach. קָטַלְתָּם: עָמַדְתָּם; קָטַלְתָּה: צָחַקְתָּה; וְיָקַטְתָּ: וְיָקַטְתָּ; וְיָקַטְתָּ; וְיָקַטְתָּ.

NOTE. *Chātēph-S^eghôl* (§10*a3*): אָמַר to speak, speak thou, (לְאָמַר §10*c3*); אָכַל eat thou, לְאָכַל to eat. With the tone thrown forward: אָכַלְתָּמֵנִי to eat of it.

p. Š^ewâ quiescens α) remains in an accented penult, *e. g.* שָׁלַחְתָּי, also before תָּם, תָּן, *e. g.* שָׁלַחְתָּם, יָרַעְתָּן.—β) Elsewhere in an unaccented syllable the pronunciation is in most case lightened by means of Chātēph, cf. אָעֲבַד, אָהֲרָג, אָעֲמִיד, יָחַרְם; but also אָחֲמוּל, אָחֲשֶׂה, וְיַעֲתֵק. Chātēph also in 1. plur. perf., when the position of the tone is changed by suffixes, *e. g.* יָרַעְנוּהָ, יָרַעְנוּהָ we know thee, שָׁמַעְנוּהָ, שָׁמַעְנוּהָ.

q. Miscellaneous. 1. Position of the tone after Wāw cons. *v.* §64*l*.

2. Verbs *med. gutt.*: α) Imptv. Qal בָּחַר, *pl.* בִּבְחָרֵי; *r.* זָעַק, זֹעָקִי, זֹעָקִי; β) In Pi. of בָּרַךְ ר receives Chāṭēph-Páthach instead of Š^ewâ, when the vowel of the כ is accented, *e. g.* וַיְבָרְכֵנוּ, וַיְבָרְכֵנוּ, but פֶּ 72, 17 וַיְבָרְכֵנוּ בּוֹ; γ) In יִצְחָק־לִי 21, 6 Chāṭēph serves to lighten the pronunciation.

3. Verbs *tert. gutt.*: α) In an accented ultima, *i. e.* ^s esp. in the 2. *f. sg. perf.*, a helping-Páthach is inserted; the following ה, however, retains Dāghēš and Š^ewâ, *e. g.* קָטַלְתָּ: שָׂכַחְתָּ, לָקַחְתָּ, הִצַּעְתָּ (Hiph. of נָגַע). שָׁמַעַן 4, 23 for שָׁמַעְתָּ.—β) In (those forms of) the imptv., juss., impf. with Wāw cons. of the Hiph'il (whose affirmatives do not begin with a vowel) the second radical has *a* instead of *e*, *e. g.* וְנָשַׁמַּע, וְנָשַׁמַּח; וְנָשַׁבַּע, וְנָשַׁבַּח; וְנָשַׁלַּח, וְנָשַׁלַּח (from יָרַע §68). But in the 1. sing. impf. acc. to §64*h* וְנָשַׁבַּע.—γ) Part. fem. וְנָשַׁח, *e. g.* וְנָשַׁח, וְנָשַׁח, וְנָשַׁח leprous, וְנָשַׁח.

§ 66. Verbs א"פ. Verbs beginning with א are ^{§ 66.} _{a.} verbs *prim. gutt.*, see §65, esp. *o*. We have here to do with the inflexion of the impf. Qal in a few of these verbs.—In the impf. Qal א quiesces in *ô* which has been obscured from *â* (*ja^âkhâl* became *jâkhâl*, then *jôkhâl*).

always in: 1. וְנָשַׁח *perire*, וְנָשַׁח, וְנָשַׁח, וְנָשַׁח.

2. וְנָשַׁח eat; וְנָשַׁח, וְנָשַׁח, וְנָשַׁח.

וְנָשַׁח, וְנָשַׁח.

3. אָמַר speak; יֹאמֵר, יֹאמְרָה, יֹאמְרוּ [Job ch. 3—42, 1 יֹאמְרוּ]; אָמַר; יֹאמֵר (also in pause); further two verbs that are also ל"ה (§74):

4. אָבָה be willing, יֹאבֵה. 5. אָפָה bake, 3. *m. pl.* יֹאפּוּ; for the most part in: 6. אָחַז seize: יֹאחֲזוּ, יֹאחֲזֵה; 1. *sg.* יֹאחֲזֶה (17 times *ô*, 3 times acc. to §65i);

rarely in: 7. אָסָה gather, carry off (44 times as *prim. gutt.*; 3 times *ô*: אָסַח ψ 104, 29, אָסַפָה, גִּיָסָה, cf. König I, 382 f.). [גִּיָסָה from אָסָה belongs to §68].

b. אָהַב (§54d), love, has in the 1. *sg.* אָהַב (4) and † אָהַב, in the other forms always יֹאהֲבֵה &c. (§65h).

אָחַר, 1. *sg.* יֹאחֲרֶה and I stayed 32, 5 (elsewhere *Pi.*, §65c).

c. א of the stem is always dropped in the 1. *sing. impf. Qal* (אָמַר, אָבַל), seldom in the other persons, cf. אָסַח above and אָמַרו 2 Sam. 19, 14 for אָמַרו.

§ 67. a. § 67. Verbs פ"נ. In verbs פ"נ the נ, when pointed with $\check{S}wâ$ quiescens, is assimilated (§10g) to the second radical, e. g. יֹקְטֵל, but from נָפַל (fall) יֹפֵל; הֹקְטִיל, הֹפִיל. —But קָטַל, inf. and imptv., נָפַל and hence inf. with לְנָפַל (§55d).

b. NOTE. The assimilation is not unfrequently dispensed with in pause, e. g. יֹנְצָרוּ, but יֹנְצָרוּ (4); יֹנְקָפוּ and יֹנְקָפוּ.

c. Verbs פ"נ *med. gutt.* retain the נ, e. g. יֹנְאָה, יֹנְאָץ, יֹנְאָג. One *impf.* in *ô* (contrary to §65ea): יֹנְהֹם (growl, roar). —Exceptions: α) Niph'al, נָחַם. נָחַח *descendit*; β) *impf. Qal* יֹנְחָה together with יֹנְחָה.

d. The following (in addition to those *med. gutt.* §c) have the *impf.* in *a*: יֹנָשׁ approach, יֹשֵׁק kiss, יֹדֵל flow

[and the rare verbs, רִתַּר, רִתַּף, רִשַׁל].— \bar{o} and a are found in: רִשַׁף, רִשַׁף (2) bite; וָדַר and וָדַרָה (11), וָדַדָּר (3) vow; רִדָּר and רִדָּרָה, וָדַדָּר wander, flee.

Inf. Qal. נָגַשׁ and נָפַח (blow) reject the נ and e . receive as compensation the ending ת (cf. §§68*f*. 74*k*): נָשַׁח (9), suff. גָּשַׁחָם (§36*b*); נָפַחָהּ blow. Note in addition: נָגַעַת (2), touch, as well as נָגַעַת (6) and נָטַעַת, plant, as well as נָטַעַת (4).—*v. נָחַן* §*i*, נָשָׂא §76*e*.

In the imptv. Qal the same two verbs, as also נָנַעַת, *f*. and נָסַעַת (remove), נָשַׁל *exuere*, נָשַׁק (kiss), reject the נ. The forms that occur are: נָשַׁח, נָשַׁחָהּ 19, 9, נָשַׁחָהּ, נָשַׁחָהּ, also נָשַׁח, נָשַׁחָהּ.—*v. נָפַחָהּ*.—נָגַעַת (3); נָסַעַת (4); נָשַׁל (2) put off, נָשַׁקָהּ 27, 26.—*v. נָחַן* §*i*, נָשָׂא §76*e*.—But נָפַחָהּ, נָפַחָהּ, נָטַעַת, נָטַעַת.

The vowel of the Hoph'al denoting the passive is *g*. always \bar{a} (§61*g*), *e. g.* הִנָּחַר, הִנָּחַרָהּ.

לָקַח, take, follows, except in the Niph'al (לָקַחָהּ), *h*. the analogy of verbs פ"נ (נָפַח): imptv. קָח; inf. קָחָהּ, with ל: לָקַחָהּ (לָקַחָהּ §65*sa*); impf. יִקַּח, *pl.* יִקַּחוּ (without Dāghēš, *v.* §6*f*3); Hoph. impf. יִקַּחָהּ.

נָתַן, give, assimilates its last radical to the following ת (§10*g*), *e. g.* נָתַתָּם; 2. *masc. sg.* generally *plene* נָתַתָּהּ; 1. *pl.* נָתַתְּהּ; inf. נָתַתָּהּ (for *tint*), suff. נָתַתְּהּ; imptv. נָתַתְּהּ; impf. יִתֵּן, נִתְּן; Niph. only impf. יִתֵּן.

Concerning doubly weak verbs like נָשָׂא, נָשָׂא; נָטַעַת, *k*. נָכַח, נָכַחָהּ, נָכַחָהּ cf. §76.

- § 68. Verbs פ"י (פ"י I. class, originally פ"י). Verbs פ"י are those verbs whose first radical was originally פ (פ"י), Arab. *wälādā*; cf. פ"י child 11, 30). This פ (cf. §10e) has passed into פ in I, III, IV, and VII in part, but has maintained itself, protected by the preformative of the voice, in II, V, VI, and VII in part, viz:
- a. 1. at the beginning of a syllable as a consonant:
 - α) always in Niph'al: פ"י הַפְּלִי, פ"י הַפְּלִי the day of his being born; β) sometimes in Hithp.: פ"י הַפְּלִי confess, פ"י בְּהַפְּלִי 45, 1 when he made himself known, פ"י הַפְּלִי he will reason.—פ"י, פ"י, פ"י retain פ in the Hithp.
 - c. 2. at the end of a syllable as a vowel: α) fusion with the homogeneous vowel in the Hoph'al; פ"י הַפְּלִי, פ"י הַפְּלִי; β) contraction with the original *ā* to *ō* in Niph'al (§59b): פ"י *natus est*, פ"י *natus*, and in the Hiph'il (§61c) פ"י הַפְּלִי *genuit*, פ"י הַפְּלִי, פ"י הַפְּלִי.

NOTE. Inf. Hoph. of פ"י הַפְּלִי with assimilation of the פ (cf. §70) פ"י הַפְּלִי (§60k).

In the Qal we find two modes of inflexion:

- a. 1. Impf. with the vowels *i ā*: פ"י הַפְּלִי sleep, inf. (with פ"י הַפְּלִי, impf. פ"י הַפְּלִי, פ"י הַפְּלִי, פ"י הַפְּלִי || פ"י הַפְּלִי take possession of, possess (*med. ē*, cf. פ"י הַפְּלִי), inf. פ"י הַפְּלִי (49; Judges 14, 15 פ"י הַפְּלִי), imptv. פ"י הַפְּלִי (2), פ"י הַפְּלִי and פ"י הַפְּלִי; impf. פ"י הַפְּלִי, פ"י הַפְּלִי fear, imptv. פ"י הַפְּלִי, impf. פ"י הַפְּלִי *v.* §76g.—In the same way are formed the impfs. of: פ"י הַפְּלִי (*med. ē*), פ"י הַפְּלִי,

יָעַד, יָעַד. (Inf. and imptv. are wanting). || — From יָסַד, found, inf. (with ל) לִיָּסַד. (Impf. and imptv. wanting).

NOTE. יָקַר be precious, impf. יִיָּקַר and יִיָּקַר, יָקַר, יָקַר.—burn, *e.* impf. יִיָּקַר and יָקַר.

2. Impf. with the vowels $\acute{e} \acute{e}$,* or $\acute{e} \acute{a}$, (7 verbs): יָשַׁב, *f.* sit, dwell; inf. שָׁבַת, suff. שָׁבַתִּי; imptv. שָׁב, שָׁבָה, שָׁבִי, שָׁבִי; impf. יֹשֵׁב, יֹשֵׁב, יֹשֵׁב, יֹשֵׁב §64*h*.—So: יָלַד, *peperit, genuit*, impf. הֵלֵד, וְהֵלֵד (not in pause), תֵּלְדָה; also יָרַד *descendit*, imptv. יָרַד, יָרַדָה, יָרַדָה; impf. יֹרֵד, וְיֹרֵד, וְיֹרֵד; for יָצָא *v.* §76*g*.—And 3 verbs *tert. or med. gutt.*: יָדַע, know, יָדַע, imptv. יָדַע; impf. יֹדַע, וְיֹדַע, וְיֹדַע; יָקַע be sprained, impf. וְהִקַּע 32, 26; יָחַד be united, impf. תֵּחַד 49, 6.

NOTE. 1. Inf. sometimes in הִ— (cf. §55*b*): הֵעֵה (often), לָדָה (4), *g.* † מִדָּרָה || 2. Inf. abs., where it occurs, regularly: יָרוּע, הָלוּץ; || 3. יָכַל be able, inf. יָכַלָה, inf. abs. יָכֹול, impf. יֹכֵל || 4. יָהַב give; only imptv. יָהַב; go to! לָבָה (even when several persons are addressed, 11, 3. 4) and יָהַב.

Niph., 1. sing. impf. has always \dot{i} : יָאָרַע, אָרַעִשׁ. Cf. *h.* §59*d*.

יָהַלַךְ, go, in the inf., imptv., and impf. Qal and in *i.* the Hiph'îl follows the analogy of יָרַד: inf. לָכַח (but with suffixes לָכַחִי); imptv. לָךְ, לָכָה, לָכִי, לָכִי, לָכִי, לָכִי; impf. יֹלַךְ, וְיֹלַךְ, וְיֹלַךְ; Hiph. הוֹלִיךְ.—But נִהַלְכָתִי, נִהַלְכָה.—Exceptions *e. g.* יָהַלַךְ &c., תֵּהַלַךְ.

* \acute{e} in the second syllable from original \dot{i} ; cf. Arab. *wālādā*, impf. *jālīdu*. Cf. also יָהַן §67*i*.

(יצג), Hiph. הַצִּיג place, מַצִּיג, אֲצִיגָה, Hoph. impf. הִצִּיג.

(יצע), Hiph. spread out. יִצַּע; יִצְעִיעַ impf. Hoph. or perf. Pual.

(יצב), Hithp. הִתְיַצַּב (take one's stand) seems not to belong here; for the Niph. נִצְבָּה, Hiph. הִצִּיב, Hoph. מִצַּב are rather to be taken from נִצַּב (פ"נ).

§ 71. Verbs ע"ו*. In consequence of its semi-vocalic nature (cf. §10*d*) ו, when second radical, is thrown out or loses its value as a consonant: in all verbs that are weak in no other respect (*e. g.* קָרַם arise, רוּם be high, שָׁוַב return), and in the majority of verbs with a guttural (*e. g.* נִיַּח rest). Verbs of this class are given in the lexicons under their respective infinitives (§48*e*).

§ 71.
a.

NOTE. ו remains as a consonant in all verbs ל"ה and in a few with a guttural (*e. g.* קָנַע expire).

I. Formation of the intensive Stems. The doubling of the ו or of the י that has taken its place to lighten the pronunciation is rare (note esp. קָרַם from קָרַם); the same is true of the Pilpēl formation (הִשְׁוִיגָה from [שׁוּיג]), thou wilt hedge round Isa. 17, 11): generally, in order to preserve the intensive character,

b.

* According to A. Müller, Stade, Nöldeke, Hommel and others, verbs ע"ו, ע"י and verbs ע"ע were originally biliteral stems, at a later period lengthened and sbarpened respectively. We feel bound however, for the present at least, to adhere to the view hitherto generally accepted.

the third radical has been doubled: קָטַל, קוֹטֵם (from *qawmēm*, cf. §60*d*); קָטַל, קוֹטֵם; הִתְקַטַּל, הִתְקוֹטֵם. — With reference to the change of the first vowel occasioned by the weakness of the Wāw these voices (conjugations) are named Pôlêl, Pôlal, Hithpôlêl.

- c.* The active Pôlêl and the passive Pôlal are distinguished from each other (apart from the plur. part., cf. §60*i* מְקַטְּלִים, מְקוֹטְּלִים) only in the follg. forms:

Act. קוֹטֵם *f.* קוֹמְמָה, קוֹמְמָה. יְקוֹמֵם. הִתְקוֹמְמָה. מְקוֹמֵם.

Pass. קוֹמֵם *f.* קוֹמְמָה, קוֹמְמָה. יְקוֹמֵם. הִתְקוֹמְמָה. [מְקוֹמֵם].

- d.* II. The remaining Voices.—Rule for the tone. The endings הִתְּ, הִי, הִי־ are not accented (§50*bβ*) from a desire to give more weight to the shortened verbal stem.

- e.* NOTE. α) For the accentuation of the perf. with הִתְּ and הִי after Wāw cons. see §64*dζ*. || β) The lengthened imptv. has the tone for the most part on the ending הִתְּ before an immediately following א—hence also before יהוה (=ארני), *e. g.* ψ 3, 7 קוֹמְמָה הִי־, Isa. 44, 22 שְׁתַּבְּחָה אֱלֹהֵי.

- f.* Transitive Qal. (§ *f.g.h*).—1. In the perf. the vowel sound *a*, characteristic of the second radical, has completely thrust out the *ı* together with the preceding vowel: קָמַתָּ, קָמַתָּם. The length of the vowel in the 3. *m. sg.* קָם is to be explained in the same way as the accentuation of the stem-syllable in 3. *f. sg.* קָמָה and 3. *pl.* קָמוּ.

2. Participles. *a*) The act. part. קָם is to be explained from the ground-form of the participle (cf. §58*a*, Arab. *qâtil*.—*qâwim*, [*qâim*], *qâm*); fem. קָמָה.—*β*) In the pass. part. קָם the obscure vowel of the passive (*û*) predominated.

3. In the other moods *qwum* became *qûm*: קָם inf. *h*. and imptv., יָקָם impf. (But inf. abs. קָטוּל: קָם).

Intransitive Qal (*med. ē* and *ō*).—מָת die, *f*. מָתָה *i*.
2. מָתָה, 1. מָתָה, *pl*. מָתָה; part. מָת *mortuus*, *f*. מָתָה *mortua*; inf. מָתָה (abs. מָתָה); imptv. מָת (written *defective*); impf. יָמָתָה || בּוֹשָׁה be ashamed, 2. *f*. בּוֹשָׁה, 1. בּוֹשָׁה; *pl*. בּוֹשָׁה, 1. בּוֹשָׁה (2. *pl*. had probably short *o*); part. *pl*. בּוֹשָׁה; imptv. בּוֹשָׁה; impf. יָבּוֹשָׁה || אָרָה shine, *f*. אָרָה; imptv. *f*. אָרָה.

Niph'al.—The vowel of the stem, which has become monosyllabic, is *ô* in all the moods. Inf. and imptv. הִקָּטַל: הִקָּטַל; impf. יִקָּטַל.

Hiph'il.—Here *ו* has been completely thrust out *l*. by the following heterogeneous vowel without being able to modify it, impf. יָקָם (Arab. *juqîmu*)*.

The vowel of the preformative syllable (§*m-p*).—*m*.
1. Owing to *ו* being dropped as a consonant we have for the most part an open preformative syllable.

* This *î*-sound (cf. also part. *muqîmun*) seems to have given rise to the *î* in יִקָּטַל, in יִקָּטַל and also in יִקָּטַל. Cf. §61*c.e*.

Accordingly when the latter is the syllable before the tone, it receives a long vowel: α) $\check{\alpha}$ becomes $\bar{\alpha}$. הַקָּטִיל: הקים; יִקְטִיל; וְקָם; הִקָּם: הָקַם, and that not only where α is still preserved in the strong verb, but also where it is now thinned to $\check{\alpha}$, as in Qal and Niph'al: impf. Qal יִקְטִיל (§57*d*): וְקָם; perf. Niph. נִקְטַל (§59*b*): נָקַם. When the tone advances, acc. to §11*c*1: impf. Qal יִקְוֹמוּן; impf. Hiph. יִקְוִימוּן, יִקְוִיבֵם (תָּשִׁיב) thou wilt lead them back; inf. Hiph. הֲרִימִי my raising.

n. β) In the Hiph'il $\check{\alpha}$ becomes $\bar{\alpha}$. הַקָּטִיל: הִקָּם and so also, with abnormal lengthening: part. מְקָם (מִקְטִיל); same lengthening in verbs ע'ע', §73*k*).—When the tone advances: מְקִימִים.

o. NOTE. The preformative ה is frequently found with — for — : always in the 3. person, *e. g.* הִפְרִצָם he hath scattered them, הִמְיָתוּהוּ they have killed him; seldom in the 1. and 2. person, *e. g.* הִשִּׁירֵנוּ [\bar{o} see §*q*] we have answered,—not after Wāw cons. or before suffixes, thus הִפְרִצוּתִי I have scattered thee, &c. (Ols-hausen, §255*i*).

p. 2. The Hoph'al has \hat{u} throughout. Owing to the weight of this vowel it was not necessary to lengthen the vowel of the stem-syllable. הִקָּמָה, הִקָּמָה, הִקָּמָם. (הוֹרֵד §68*c* is orthographically identical).

q. The parting-vowel (§*q*—*v*).—To support the long (lengthened) vowel of the now monosyllabic stem, the stem-syllable is kept open before the affirmatives ה and ו by a so-called parting-vowel, viz: by \bar{o} in the

perf., by *é* (וִי, וִי) in the impf.—This vowel, which receives the tone in those cases where the stem-syllable would otherwise be entitled to it, is always employed in the perf. Niph., never in the Hoph. and perf. Qal (§*p.f.*), but for the most part elsewhere (*i. e.*, since no relevant instance of the impf. Niph. occurs, in the perf. Niph. and Hiph., and in the impf. Qal and Hiph.).
 Exx.: הַקִּימוּתִי, הִקְמוּתָהּ; הַקִּימוּתָהּ, הִקְמוּתָהּ.

NOTE. Is it likely that the parting-vowel is not, properly speaking, an inserted vowel, but the vocalic final sound of the stem, which has been preserved (König I, 322), and is, in so far, analogous to the "union-vowel" (§§22*d.* 79*e*). In Arab. the vowel of the stem is shortened: 'āqāmā, 'āqamtā.

In the perf. Niph., at least when the tone is drawn forward by the parting-vowel, *ō* of the stem-syllable becomes *û*: נָסוּגַתְּ he has retired, נָסוּגְתִּי.—In the 5 cases in which the tone advances two syllables (2. *m. pl.*) *ō* has maintained itself: נִפְצְרוּ they are scattered, נִפְצְרוּם.

The parting-vowel is sometimes omitted. The following examples show the changes thereby produced in the vowel of the stem. Impf. Qal הִשְׁבִּינָה, הִשְׁבִּינָה; perf. Hiph. הִקְיַפְתִּי I have swung, הִקְיַפְתָּ thou hast swung; impf. Hiph. *f. pl.* הִבְיָאוּנָה they will bring, הִשְׁבִּינָה they will bring back.

NOTE. The parting-vowel is always omitted in the Hiph. of *u*. מוֹתָ, *e. g.* הִמְיַחַתְּ *interfecisti*, הִמְיַחַתְּ, with the tone thrown forward וְהִמְיַחַתְּ *et interficiam eam*, הִמְיַחַתְּ; often in בּוֹא § 76*h*.

cases, esp. with a following guttural, the endings הַ, הָ, הֵ, הֶ, receive the tone: רָבִי 26, 22.

i. י as a firm consonant is rare, *e. g.* אֲרִיבְתִי, אֲרִיב.

§ 73. *a.* Verbs ע'ע. These are verbs that have the second and third radical alike.

b. I. The intensive Stems (§*b—e*).—1. Formation regular. Pi'el: הִלֵּל, הִלְלָה, מִלֵּל, קָלַל, impf. אֲרַנֵּן, רִמְשֵׁשׁ, יִפְלֵל; inf. with בָּ and suff. בְּעַנְנִי 9, 14 (נָ §6/3) *med.* אָרְרָה, אֲמַרְרָה. Pu'al: מְהַלֵּל, הַהֲלִיל. Hithp.: יִתְחַנֵּן, הִתְחַפֵּל, הִתְחַמֵּם, הִתְחַפֵּל 18, 26.

c. 2. Insertion of an unchangeable *ô* after the first radical (cf. III Arab. *qâtälä* and §49*g*): Pô'el, Pô'al, Hithpô'el (orthographically identical with Pôlél &c., and inflected in the same way, §71*b.c.*). Examples: יְהוֹלֵל he maketh fools of; מְהוֹלֵל mad, יִתְהוֹלְלוּ they will be mad; הִסְוִיב she will surround; נִיתְרוֹצְצוּ struggled 25, 22; לְהִתְגַּלֵּל 43, 18.

d. 3. Pilpêl: גִּלְלִי, גִּלְגְּלִי, גִּלְגְּלִי.

e. A few verbs form their intensive stems in more than one of the ways just enumerated, sometimes with a difference of meaning, as יְהַלֵּל he will praise, יְהוֹלֵל (§*c*); sometimes without, as רָצַצְתָּ thou hast destroyed, יִרְצַצְוּ.

f. II. The other Voices. Main rule. The two identical consonants are contracted to one double consonant; the vowel of the second radical appears

under the first. Owing to this shortening of the verbal stem, the endings הַ־, הִי, הִי־ remain unaccented (cf. §71*d*): הַחַת be terrified: perf.: הַחַת, *f.* הַחַתָּה, *pl.* הַחַתּוּ; סָבַב, inf. and imptv. סַבֵּב.

The tone is thrown forward on the endings הַ־, הִי־, הִי־: *g.* often after Wāw consec. §64*d*_e; frequently before a guttural, *e. g.* רָבִי עֲבָדִים 1 Sam. 25, 10; sometimes also elsewhere, esp. 3. *pl.* perf., *e. g.* פֶּ 3, 2. 55, 22. 104, 24.

Exceptions. In Qal the follg. are not contracted: *h.*
 α) the parts and the inf. abs. in all cases: סָבַב, שָׁדַד, שָׁדוּד; שָׁדוּד;
 β) the 3. perf. of transit. verbs in most cases, esp. before suffixes: סָבַב, סָבַבְךָ, סָבַבְנוּ; but also סָבַבְנִי;
 γ) sometimes the inf. after ל, *e. g.* לְגַזֵּז 31, 19, but also לְגַזֵּז.

Lengthening of the vowel of the stem-syllable. *i.*
 If the word ends with the double consonant, Dāghêš is dropped. *ā* is not lengthened in such cases (§11*e*₂). The stem-vowel of the Hiph'îl appears as *ē* (*i* impossible before the double consonant), *e. g.* הִקְטִיל: הִקְטִיל, הִקְטִיל; often, esp. in the perf. 3. *pl.* and 3. *m. sg.*, as *ā*: הִקְטִיל, הִקְטִיל he has crushed.

Vowel of the preformative syllable. As in ע"ע *k.*
 (§71*m—p*). 1. α: Hiph. impf. הִפַּר, inf. and imptv. הִפֵּר; Qal impf. הִפַּר, Niph. perf. הִפַּר. || 1. β: Hiph. perf. הִפַּר, part. הִפֵּר (cf. מִקְיָם §71*n*). || 2.: Hoph'al הִפַּר, firm *û*.

Parting-vowel. (Cf. §71*q—v*). To secure the distinct pronunciation of the double consonant a parting-vowel is inserted before the affirmatives הַ and הַ

in all four voices (thus also in the Hoph. and in the perf. Qal): \bar{o} in the perf., e (רִי, רִי) in the impf. and * impvtv.— \bar{o} and \bar{e} of the stem-syllable with Dāghēš are then shortened to \ddot{u} and \ddot{i} , since a long vowel cannot stand in an unaccented firmly closed syllable. \bar{o} : Qal סְבוּרָה, סְבוּרָה; Niph. נִקְלָרָה; Hiph. הִקְסָרָה. e : Qal רָסַבְרָה, רָסַבְרָה; Hiph. רִחַלְרָה, רִחַלְרָה.

NOTE. Examples of the Hoph. with a parting-vowel do not occur. The unchangeableness of the \ddot{u} in the preformatives is attested by the part. *f. pl.* מְסֻבְרוּרָה.

m. Doubling by way of compensation. Since in forms without affirmatives the final letter is not orthographically recognizable as a double consonant, the first radical is sometimes doubled, as if by way of compensation: thus besides רָסַב we have רִסְבִּי, רִסְבִּי, רִסְבִּי; Hiph. impf. רִסְבִּי and רִסְבִּי. This doubling is seldom found in the plur.: רִסְבִּי (without Dāg. in the 2. radical), רִסְבִּי.—(In Aramaic this is the prevailing formation).

n. Omission of the doubling. From the fact that the double consonant at the end of the word is neither in the spoken nor in the written form recognizable as such, we can understand how now and then the doubling is even elsewhere dispensed with. Qal impf. 3. *pl.* רָסַבְרָה, רָסַבְרָה they will devise 11, 6; 1. *pl.* נָסַבְרָה, cohort. נָסַבְרָה [happens not to occur], נָבְרָה we will confound 11, 7;

* Probably; examples have not been preserved.

Niph. perf. 3. *f. sg.* נִשְׁמָה, נִפְצָה 9, 19; 2. *m. pl.* נִמְקָתָם (ye pine away, are' wasted), וְנִמְלָתָם 17, 11.

Intransit. Qal. α) Perf. with *ō*: רָבַו 49, 23, from *o*. *rābhōbh*.—β) Impf. several times with the vowels *ē á* (cf. וַיִּכְבַּד), esp. יָמַר he is bitter, וַיִּאָקַל and I was despised, *pl.* וַיִּקְלֵי; וַיִּרְעַ וַיִּרְעַ he will be wicked, וַיִּרְעַ, but וַיִּרְעַ 16, 4; וַיִּרְעַ he will be tender; וַיִּצַּר, וַיִּצַּר and it was straitened [not to be derived from וַיִּצַּר]; וַיִּשָּׂם 47, 19 from וַיִּשָּׂם.—γ) Inf. בַּשְּׂגָם in their erring 6, 3.

Wāw consec. וַיִּסַּב: וַיִּסַּב; Hiph. וַיִּקְנַל.

p.

§ 74. Verbs ל"ה.—Verbs ל"ה are really ל"י. The § 74. *a.*
י shows itself α) in the part. pass. Qal: שְׁבִיחַת הַרְבַּב, גְּלוּרִי *gladio captae* 31, 26; β) sometimes before the endings ה־, י־, ו־, esp. in and before the pause: וַיִּשְׁתַּיֵּן *bibent*, וַיִּשְׁתַּיֵּן my soul fleeth.

NOTE. That several verbs had originally י as 3. radical is *b.* still to be seen in a few isolated forms. Note esp. שָׁלֵו *tranquillus*, וַיִּשְׁלֵו together with וַיִּשְׁלֵו; also the Pīfel formations: וַיִּנְאֵה be becoming, lovely (from נֵאָה), part. קָשָׁתוֹרִים קָשָׁתוֹרִים like bowmen 21, 16 (from טָהַר), and the frequently occurring וַיִּשְׁתַּיֵּן (§*we*).

In all other cases the third radical has lost its *c.* value as a consonant: either it coalesces with the preceding vowel or it is entirely dropped. In both cases ה stands at the end of the word to indicate the long vowel (§2*b*).—Cf. also §31*b*.

I. Coalescence of the י with the preceding vowel *d.* (§*d—e*).

1. *e* in the ground-form of the imptv. Qal, *e. g.* רָאָה, and, with orthographical retention of the *י*, before *ת* and *נ* of the passive perfects (Pu., Hoph. and mostly Niph.), *e. g.* נִבְנִיתִי, נִגְלִיתִי, צִיָּתָהּ *iussus es*, הִחַלִּיתִי I am exhausted.

e. 2. *i* (almost always *י*—) before *ת* and *נ* of the perfect: *α*) always in that of the Qal: רָאִיתִי, רָאִיתָ, רָאִינוּ. || *β*) for the most part in the perfects of the other active voices and the Hithp.: כָּסִיתִי, כָּסִיתָ, כָּסִינוּ, הִשְׁקִינוּ, הִשְׁקִיתָ, הִשְׁקִינוּ; sometimes *e*, esp. in 1. *sg.*: קָוִיתִי together with קָוִיתָ (8), וְהִפְרִיתִי, וְהִפְרִיתָ, וְהִרְבִּיתִי, וְהִרְבִּיתָ. || *γ*) always in the 1. *pl.* Niph.: נִגְלִינוּ; only exceptionally in the sing. וְנִקְיָהּ then art thou clean, free 24, 8:

f. II. Omission of the *י*, with retention—in certain cases lengthening or (and) modification (*Umlautung*)—of the preceding (original) vowel:

1. In the ground-form of all perfs., עָשָׂה: קָטַל, עָלָה, עָלָה; נִרְאָה: נִקְטַל; הִגָּלָה: הִקְטַל; so also בָּלָה (§60*dβ*), צָנָה; צָנָה; הִשְׁקָה (§61*c*); הִתְנַדָּה.

g. 2. With half lengthening (*Umlautung*) of *a* to *e*: *α*) in all imperfs. without affirmatives, *e. g.* רָאָה, וְרָאָה, וְרָאָה, וְרָאָה. || *β*) In the ground-form of all participles, *e. g.* מְרָאָה, הַמְרָאָה, רָאָה showing (part. pass. Qal §*aa*). || *γ*) Before *נָה* in imptvs. and impfs. (*י* is generally retained in the written form), *e. g.* imptv. רָאִינוּ, impf. וְהִרְעִינוּ, וְהִתְבְּהִינוּ.—The perfect agreement

of all the voices in this respect is probably owing in part to artificial assimilation.

3. In the ground-form of the imptvs. (except Qal), *h*.
e. g. קָטַל, יָצַח; הִקְטִיל, הִקְרָה.

4. In the inf. absolute: קָטַל, רָאָה, also רָאוּ; קָטַל, *i*.
קָוָה; הִקְטִיל, הִרְבָּה (§76δ).

5. In the inf. (constr.), which receives in all the *k*.
voices the ending ת (cf. §67e) preceded by *ô*: רָאוּה, לְהִרְאוּה.—As exceptions without ת: רָאָה 48, 11. עָשָׂה 50, 20, עָשׂוּ 31, 28.

6. In the perf. the 3. fem. sing. with the old end- *l*.
ing *ath* was at first pronounced *galajath*, then *gālâth*,
e. g. עָשָׂת Lev. 25, 21; usually, however, with a double
feminine ending עָשְׂתָה, הִיָּתָה, עָנְתָה.

III. Omission of the י along with the preceding *m*.
vowel or Š^wwâ mobile before the affirmatives ה, ו—
(ה— cohort. see §v), *e. g.* קָטַלְו and קָטַלְוּ; רָבּוּ, קָטַלְוּ;
רָבּוּ; וְהִקְטִילְוּ, וְהִתְרַבְּוּ, וְהִקְטִילְוּ, and before suffixes,
e. g. רָאָם *vidit eos*.

IV. Apocope of י and the preceding vowel at the *n*.
end of a word (§n—u): *A.* seldom in the imptv. of the
Pi'êl, Hiph. and Hithp.: יָצַח (3) and יָצַר (10) order; נָס
try; הִרְבָּה and הִרְבָּה increase; הִרְבָּה (2) and הִרְבָּה (6);
הָעַל (3) lead up; הִטָּה (7) and הִטָּה (6) from הִטָּה and
הִתָּה (6) from הִטָּה §76d.

B. In the jussive and after the impf. with Wāw *o*.

consec.:—1. Qal: α) וַיִּשָּׁב || β) with the vowel lengthened וַיִּשְׁתָּה, וַיִּבְקֶה, וַיִּרְדֶּה; juss. אַל־תִּשְׁתָּה; || γ) mostly with a helping vowel (§12*n*) וַיִּבֶן, וַיִּגַּל, וַיִּפֶן, וַיִּרֶב, וַיִּרְקַח &c., juss. יִבֶן, יִגַּל, יִרֶב &c.; *med. gutt.* וַיִּשְׁע, וַיִּמַּח 7, 23; || δ) with a helping vowel and the principal vowel lengthened וַתִּפֶּן (s. γ!), וַתִּרֶב (γ!), וַתִּרְא, juss. תִּרְא, תִּרְא (41, 33 Baer !וַרְא); *med. gutt.* וַתִּכַּח, וַתִּחַע; || ε) *prim. gutt.*: וַיַּעַל, וַיַּעַשׂ, וַיַּחַץ, וַיַּחַד, juss. יַעַל.—1. *sg.* וַאֲעַל, וַאֲעַשׂ (cf. §*p* and §65*g*); but with suffixes וַאֲעַשְׂתָּה 12, 2.

p. When the verb is at the same time *prim. gutt.*, the impf. of the Qal (except in the 1. sing.) is identical with that of the Hiph.: וַיַּעֲלֶה Qal (cf. וַיַּעֲמֵד), he will go up; Hiph. (cf. וַיִּקְטִיל), he will lead up.—1. *sg.* Qal וַאֲעֲלֶה, Hiph. וַאֲעֲלֶה; but after Wāw consec. both וַאֲעַל.

q. NOTE 1. Notwithstanding the guttural at the beginning we find וַיִּחַר, וַיִּחַן, hut plur. וַיִּחֲנוּ.—2. וַיִּהַי, וַיִּהַי see §76*b.c*.—3. The very common 3. *m. sg.* impf. Qal of וַיִּהַי with Wāw cons. is וַיִּהַי, the other apocoped forms of the impf. and the juss. acc. to §6*d*.

r. 2. Niph'al: וַתִּגָּל may she be uncovered; *prim. gutt.* וַתִּרְא, וַתִּרְא, וַתִּרְא; *med. gutt.* וַיִּמַּח!

s. 3. Intensive stems. Without compensation lengthening (cf. §11*e2*) *e. g.* וַיִּכַּח, וַיִּכַּח; *ā* also with *med. gutt.*: וַתִּחַע, וַתִּחַע, אַל־תִּחַע (although impf. Pi. וַיַּחַח).

t. 4. Hiph'il: α) וַיִּשְׁק, וַתִּשְׁק, וַיִּרְא (as in Qal), juss. יִשְׁק. || β) with helping vowel וַיִּגַּל, וַיִּפֶן, וַיִּפֶר, juss. יִרֶב. || γ) *prim. gutt.* וַיַּעַל, וַיַּעַל.

u. The apocope of the וַיִּחַ in the impf. is not unfrequently dispensed with: α) in the jussive, *e. g.* וַתִּרְאָה

and let it appear 1, 9;—β) after Wāw cons., esp. in the 1. sing., *e. g.* וַיֵּאָרָא and וַיֵּאָרָא, and, though not exclusively, in the later books, *e. g.* וַיִּשְׁתַּחֲוֶה, וַתִּבְכְּהָ, וַיִּשְׁתַּחֲוֶה &c.

The indicative is used instead of the cohort. which *v.* occurs only three times (ψ 77, 4. 119, 117. Isa. 41, 23): נַעֲשֵׂה אָדָם let us make; אֶעֱלֶה-נָּא I will go up now; לְכֹה נִשְׁקֶה (§68*k*) 19, 32.

Miscellaneous: α) In the forms without affor- *w.* matives the impf. has sometimes ה־ for ה־, esp. in pause or when followed by א or ע, from considerations of rhythm or euphony, *e. g.* תַּעֲשֵׂה עִמָּנוּ 26, 29.—β) Sometimes, particularly in the 3. *m. sg.*, ׀ appears as the vowel of the preformative in the perf. Hiph. (cf. §61*c*), *e. g.* הִרְאָה (5), הִגְלָה (12) and הִגְלָה׀; before suffixes הִרְאָם (3), הִרְאָנִי׀ and הִרְאָנִי (9). In the other persons only: הִלְאִיתִּי I have wearied thee Micah 6, 3, הִרְאִיתִּי Deut. 34, 4.—γ) Niph'al of עָשָׂה see §65*l*.—δ) הִרְבָּה is used adverbially: “much” “abundantly”; the feminine form הִרְבָּה serves as inf. absolute.—ε) הִשְׁתַּחֲוֶה, Hithpa'el from שָׁחָה (§*b*) bow, fall down, 2. *m. sg.* הִשְׁתַּחֲוִיתִּי; impf. וַיִּשְׁתַּחֲוֶה, *pl.* וַיִּשְׁתַּחֲוּוּ, with Wāw cons. *sg.* וַיִּשְׁתַּחֲוֶה for *wajjištáchw*, וַיִּשְׁתַּחֲוּוּ, *pl.* וַיִּשְׁתַּחֲוּוּ.

§ 75. Verbs א"ל.—The weak consonant א (cf. §75. *a.* §10*c*) can have neither a short vowel before it nor Š^hwâ (quiescens) under it. On the contrary א has

always a long vowel before it as if the syllable were an open one, *e. g.* קָטַל : מָצָא find, נִקְטַל : נִמְצָא; before ת and נ it is, in fact, entirely disregarded by the punctuation *e. g.* קָטַלְתָּ : מָצַאתָ, קָטַלְנִי : מָצַאנִי. Hence ē in the intransitive perfects even before ת and נ, *e. g.* מִלְאֲתִי : הִפְצַתִּי, יָרָאתָ : הִפְצַתָּ, יָרָא : הִפְצַח.

b. א is a guttural. Hence 1. preference for the *a*-sound, in the imptv. and impf. Qal: מָצָא, וְיָמָצָא; 2. not Š^wā mobile but Chātēph, יִלְדֶּה : מָצָאָה. Owing to the weakness of its guttural sound, however, א does not receive Páthach furtive: מָצָא, כָּלְרָא, הִמְצִיא.

c. NOTE. The follg. phenomena are also explained by the weakness of the א-sound: α) א is sometimes dropped, *e. g.* מִחֲטִּי 20, 6 for מחטאי; יִצְוֶה Job 1, 21=יִצְוֶה, מְלַחֵר Job 32, 18.—β) Š^wā mob. is sometimes elided before א, and the vowel of א transferred to the foregoing consonant (cf. §10c2): יָרָאוּ (3), fear ye, from יָרָא, and, with א also rejected orthographically: אֲחַטְּאוּ 31, 39 for אחטאנו, cf. below §e.

d. Effects of the analogy of verbs ל"ה.—1. Before נָ א quiesces in Š^ghól, *e. g.* הִתְקַרְאוּ : הִתְקַרְאוּ they will call, הִתְקַרְאוּ : הִתְקַרְאוּ, imptv. רָאוּ : מָצְאוּ find ye (*f.*).—2. In all the perfs. from Niph'al onward א quiesces before ת and נ in Šērê: נִמְצַאתִי : נִמְצַאתִי, מִלְאֲתִי, מִלְאֲנִי.

NOTE to 2.: No example of the Pu'al occurs; of the Hoph'al only הִלְאֲתָה Ezek. 40, 4. Nevertheless König I, 617 likewise defends the universality of the ē-sound.

e. Relationship of verbs ל"א and ל"ה. Forms from verbs ל"א are not unfrequently found inflected wholly

or partly after the analogy of verbs ל"ה: α) wholly, *e. g.* יִבְּלֶה 23, 6 from כָּלֵא refuse, withhold; β) with the vowels of ל"ה verbs, *e. g.* רִפְּאֵתִי, חֲטָא; γ) with the consonants, *e. g.* רָפָה heal ψ 60, 4, יִמְלֵא he will fill.

On the other hand verbs ל"ה frequently follow the *f.* analogy of verbs ל"א, *e. g.* יִקְרָא 49, 1, יִקְרָאֵנִי 42, 4, יִקְרָאֵהוּ 42, 38 from קָרָה meet.—תִּרְפְּיֵנָה Job 5, 18 they will heal (from רָפָא), but Isa. 13, 7 they will be slack (from רָפָה).

§ 76. Doubly and trebly weak Verbs. אבּה, § 76. *a.*
אפּה §66*a*; נַיַח 71*ya*; נָתַן §67*i*.

חָיָה to be, הִיחַתָּה, הִיחַתְּתָם; inf. absol. חָיָה and חָיִו; *b.* inf. constr. חָיִוֹת; imptv. חָיִי, חָיִי, חָיִי; impf. חָיָה, חָיָה, חָיָה, חָיָה, חָיָה. Wāw cop. חָיָה (§11*g*2), חָיָה, חָיָה, חָיָה. When forms beginning with a. Chātēph have the prefixes ל, כ, ג attached to them, the latter receive the vowel *i*, and the first radical Šwâ quiescens: חָיָה, חָיָה, חָיָה, except חָיָה.

חָיָה live (after prefixes pointed like חָיָה), חָיָה, *c.* חָיָה and חָיִו, חָיָה; imptv. חָיִי, חָיִי; impf. חָיָה, חָיָה, חָיָה; Pi. חָיָה and Hiph. חָיָה let live, revive, חָיָה, חָיָה, חָיָה. || The verb חָיָה—perf. חָיָה, with Wāw consec. חָיָה 3, 22—which belongs to the verbs ע"ע is to be distinguished from the above.

נָטָה and ל"ה.—נָטָה stretch out, bend, נָטָה, *d.* נָטָה, נָטָה; impf. נָטָה, נָטָה; Niph. נָטָה, נָטָה;

יָגַר fear. Perf. and part. (§58c) Qal.—Imptv. גָּוַרַר, impf. יִגְוַרַר (from *gûr*).

וָסַף add, Qal only perf. and part.—Impf. and inf. acc. to §68 from the Hiph. (which has a perf. and part. of its own: הוֹסִיפִים, הוֹסִיף).

יָקַץ Qal only impf. §69a.—Perf. הִקְיִץ, inf. בְּהִקְיִץ, imptv. הִקְיִצָּה, impf. also אֶקְיִץ, יִקְיִצוּ (from *qîš* or *qûš*).

כָּשַׁל stumble. Qal: perf., part., inf. abs.—Niph.: impf., inf., also part.

נָגַשׁ approach. Qal: impf., inf., imptv. §67d.e.f.—Niph.: perf., part.

נָהַד lead. Qal: perf. (7), imptv. נִהַד.—Hiph.: impf., inf., perf. (2).

שָׁתָה drink.—Hiph. הִשְׁתָּה.

§ 78. The Verb with Suffixes. I. Infinitive and Participle. The inf. and the part. being really nouns have usually appended to them the suffixes of the genitive or the nominal suffixes (§22). Since this genitive may also be a genitive of the object (§21f), the suffix of the inf. and part. often denotes the accus., e. g. יִרְאֶה (§55b), יִרְאֶתָּה *timor tuus* Job 4, 6 and *timor tui* the being afraid of thee Deut. 2, 25; שְׁלַחֵנוּ: his letting go Ex. 11, 1 and: to let him go Ex. 4, 23; דַּבְּרוּ his speaking and, Gen. 37, 4, to speak to him.

b. Only the acc. of the 1. sing. is expressed by a special accusative form כִּי, that is, by a verbal suffix:

always with the inf., with the part. only in the sing. and even then only in poetry. In f. בְּשִׁלְחִי at my sending, when I send Ezek. 5, 16, לְשִׁלְחִי in order to send me 2 Sam. 13, 16; so לְבִקְשִׁי (ק without Dāg. §60*b*), לְהַמִּיתִי.—Part. הַמְאַזְרִי who girdeth me ψ 18, 33; עֲשִׂי who created me Job 31, 15. 32, 22, but also עֲשִׂי (cf. §31*c*) my creator Job 35, 10; רֹאֲיִי he that seeth me (*ā* pausal for *ē*) Isa. 47, 10, but 3 times also רֹאֲיִי. Much more frequently מְפַלְטִי my deliverer ψ 18, 3, כָּל־מְצַאֲיִי every one that findeth me Gen. 4, 14, &c.

§ 79. The Verb with Suffixes.—II. Perfect, § 79.
a. Imperfect and Imperative. The suffixes of the perf., impf. and imptv. denote (almost without exception, cf. צִמְחִי §*δα*) the accus. of the personal pronoun. This acc. may also be expressed by the particle אֵח (§43*f*): וַיִּשְׁמְרֵנוּ and וַיִּשְׁמֹר אֶתְנוּ and he kept us. This is especially the case when it is necessary to indicate the pronoun of the 2. plur.: כֶּן does not occur at all as a verbal suffix, כֶּם only once with the perf. (בְּרַכְנוּכֶם ψ 118, 26) and seven times with the impf. (Stade §635): the language avoided long forms; and in addition the affixing of כֶּם and כֶּן to the 3. *f. sg.* and 3. *pl.* would have produced forms inadmissible in Hebrew (König I, 219).

The acc. of the reflexive pronoun is not expressed *b.* by a suffix but by the reflexivestems (Niph. and Hithp.);

thus יִרְאוּן can signify only *videbunt eas*.—For the dative of the reflex. pron. we often find לְ (§ 45) with suffixes: $\text{וַיִּקְחֵהוּ לְמֶנֶן שְׁתֵּי נָשִׁים}$ and L. took unto him two wives 4, 19, $\text{כָּל־אֲשֶׁר לָקְחוּ לָהֶם}$ all that they had taken unto them 1 Sam. 30, 19.

c. As regards its consonants the suffix of the verb is identical with that of the noun, except that in the noun the suff. of the 1. sing. is *i*, in the verb *ni*: קוּלִי, but רָאוּנִי *viderunt me*, יִרְאוּנִי *videbunt me*.—Suff. 3. *m. pl.* מוּ often in poetry, e. g. וַיִּבְהַלְמוּ ψ 2, 5 (§22ie. ka).

d. With suffixes appended the verbal forms assume in part another form older than that which they now present when standing alone (cf. §§51—53):

α) Perf. 3. *f. sg.* תִּ—: בְּאַתָּנוּ , הִחֲזַקְתָּנוּ .

2. *f. sg.* תִּי, gen. *def.* תִּי: רָפִיִתָּנִי , נִתְיָהוּ .

2. *pl.* תִּי: הֵעֲלִיתָנוּ ye have brought us up Num. 20, 5. 21, 5, צָמִיתָנוּ ye have fasted unto me (from צִים) Zech. 7, 5 seem to be the only examples:

β) impf. and imptv. *f. pl.* הִ—Impf.: תִּחְשְׁבֵנִי Job 19, 15, תִּזְכְּחֵנִי Jer. 2, 19 (3. *pl.*) and תִּרְאוּנִי Cant. 1, 6 (2. *pl.*) are the only examples. I know no example of the imptv. (Cant. 2, 5 is followed by other masculine forms.)

Between suffixes beginning with a consonant and *e.* verbal forms that end with one there often* appears a vowel (before ה, indeed, generally only as a vocalic glide, Š^{wâ} mobile; in pause ה—), the so-called union vowel, which has now got to be regarded as the remnant of a vocalic final sound that has more easily maintained itself in the middle of a word, that is, before suffixes (cf. §22*d.* König I, 219*f.*). This vowel appears in the perf. as *a*, in the impf. and imptv.** as *ē*:

Perf.	*** שְׁמַרְנִי	* נָתַנּוּ	נָתַנּוּ	נָתַנּוּ
Impf.	יִשְׁמַרְנִי	יִתְּנֶנּוּ	יִתְּנֶנּוּ	יִתְּנֶנּוּ
Imptv.	שְׁמַרְנִי	תִּתְּנֶנּוּ	לְמַדְנִי	תִּתְּנֶנּוּ

NOTE. 1. *ē* in the perf. always before the suff. of the 2. *f. f.* *sg.* ה, *e. g.* שָׁבַחְתָּה, שָׁלַחְתָּה, שָׁאֲלָה, תְּחַזְּקֶנּוּ, תְּחַזְּקֶנּוּ and, deprived of the tone, אֶתְּנֶנּוּ § *h2.* (ה— only twice, after רָא and אָר: Isa. 54, 6. 60, 9). See Böttcher §881*γ.*

2. *a* with the impf. and imptv. esp. before ה. Then often contraction to ה— *e. g.* וַיִּכְרָהּ and he recognized her, וַיִּשְׁרַפָּהּ, פָּרַחְתָּה *scribe eam*; but also half lengthening to *ē*, *e. g.* וַיִּשְׁפָּחֶהּ, תִּתְּנֶנּוּ *ama eam*. Seldom *a* before other suffixes: תִּתְּנֶנּוּ 19, 19, וַיִּתְּנֶנּוּ 29, 32.

* Not in the 3. *f. sg.* of the perf. (*v.* § *h2*), nor yet with the modus energicus of the impf. and imptv. (*v.* § 80).

** The ground-form of the imptv. has certainly had consonantal final sound from the first. Accordingly we must here assume that the vocalisation has followed the analogy of the impf., see Nöldeke ZDMG 1884, 408 end.

*** Páthach, *v.* §12*c.*

* Contracted from *ahû* (cf. עָדוּ §22*d.*), which form is sometimes found in pause, *e. g.* וַיִּתְּנֶנּוּ.

- g.* Phonetic law—§11*d* (cf. 50*a*1). וְרָדַם, vowelless as in וְרָדַפוּ—Exceptions: α) Hiph'il הַקְטִילָנִי, הַצִּילָנִי; β) perf. Qal מָכְרוּ, מָכְרָנִי, מְכָרוּם; γ) impf. Qal in *a*: וְשָׁלַחְנִי, וְיָשְׁאַלְהוּ, וְיִשְׁמְעוּהָ; δ) imptv. Qal in *a*: שְׁמַעְנִי, בְּהִנֵּינִי.
- h.* Laws of the tone. 1. The suffixes: הָ, הַ, הִי, הוּ, נִי (and poet. מוּ) are always unaccented: וְיִשְׁטַמְנִי, הַרְפֵּאֵנִי, וְיִשְׁטַמְהוּ, וְיִשְׁטַמְהוּ. —2. The ending ת־ of the 3. *f. sg.* perf. (primarily to avoid non-Hebrew forms, cf. §*a* end) has always drawn the tone to itself: גָּנְבָתָם R. had stolen the Teraphim 31, 32, אָבָהְתָּה, אָחַזְתָּם, אָכַלְתָּה. (Exception Cant. 8, 5).
- i.* Miscellaneous. α) The 3. *f. sg.* perf. with the suffix הוּ often appears as הוּת־, with הָ always as הָת־. Examples: גָּנְבָתָהּ and גָּמַלְתָּהּ, in pause always שָׁמְרָתָהּ *posuit eum*, &c.; אִתְּזַתָּהּ, אִתְּזַתָּהּ *irritavit eam*. — β) 2. *m. sg.* perf. Note the short vowel before נִי, due to the analogy of שָׁמְרָנִי &c., *e. g.* הוֹצֵאתָנִי, הוֹצֵאתָנִי; in pause שָׁלַחְתָּנִי &c. — γ) The verbal ending *u* is very often written *defective* before suffixes: וְיִשְׁאַלְהוּ 19, 16.
- § 80. § 80. Nûn demonstrativum. Before the suffixes: הָ, הַ, הִי, הוּ, נִי, when appended to the impf. or to the ground-form of the imptv., we often find the syllable *an*, especially in pause and with a real cohortative (לֵךְ וְנִמְכְּרֵהוּ go to, let us sell him 37, 27). This *an*, now for the most part meaningless, is the remnant

of a *modus energicus* (§47*g*), hence more appropriately termed Nûn demonstrativum than, as usually, Nûn epentheticum. The vowel *a* has maintained itself before נִי, but has elsewhere passed into accented —. נ assimilates itself to a following ד; whereas a following ה is usually assimilated to the נ. In this way, apart from a few exceptions, we derive the following forms:

נִי— me, תְּבַרְכֵנִי, תְּבַעֲתֵנִי.

ךָ— thee *m.*, וַיְבָרֶכְךָ, וַיִּבְעֹתְךָ, וַיִּשְׁמַרְךָ, וַיִּשְׁמְרֶךָ.

וְ— him, וַיְבָרְכֵהוּ, וַיִּבְעֹתֵהוּ— אֲדַרְשֶׁנּוּ.

הָ— her, וַיְבָרְכֵהָ, וַיִּבְעֹתֶיהָ, וַיִּשְׁמְרֶיהָ; וַיִּקְחֶנָּה; וַיִּקְחֶנָּה.

NOTE. α) Nûn demonstr. not found with the perf. The Dāghēš *b.* in דְּנִי 30, 6, וַיְבָרְכֵנִי ψ 118, 18 is Dāg. euphonicum. The forms of the part. and the inf. that might be here adduced are questioned by Stade §355*b* note 3.—β) Nûn demonstr. not before the suff. נִי, not even Hos. 12, 5 וַיְבָרְכֵנִי, ψ 12, 8 וַיִּבְעֹתֵנִי.—γ) Particles with verbal suffixes (also with Nûn demonstr.) see § 40.—δ) The old plural ending *ûn* (§51), which is also found at times before suffixes, is to be clearly distinguished from Nûn demonstr., *e. g.* Prov. 1, 28 וַיְבָרְכֵנִי, וַיִּבְעֹתֵנִי, וַיִּשְׁמְרֶנִּי.

III. REMARKS ON SYNTAX (§§ 81—91).

A. SYNTAX OF THE INDIVIDUAL PARTS OF SPEECH (§§ 81—84).

§ 81. § 81. Pronoun. When a pronoun expressed by a suffix is to have special emphasis, the corresponding separate pronoun is in Hebrew employed for this purpose, and is generally placed after the suffix it is meant to emphasize, *e. g.* בְּרַכְּנִי גַם־אֲנִי bless *me* also 27, 34; אָבֵר זְכוֹרָם הַמָּה the memory of *them* ψ 9, 7; בְּנִי לִבִּי גַם־אֲנִי אִם תִּכְבֶּם לִבִּי יִשְׂמַח לִבִּי וְיִשְׂמַח לִבִּי גַם־אֲנִי *my* heart too will rejoice Prov. 23, 15.—יְהוֹדוּהָ אֶתְהָ יוֹדוּהָ אֶתְהָ J., *thee* will thy brothers praise G. 49, 8.—In the same way also: וְלִשְׁתַּי גַּם־הוּא יִלְדִּיבֵן and to Šêth too 4, 26, cf. 10, 21.

§ 82. § 82. Superlative and Comparative.—The
^{a.} superlative is periphrastically expressed by the article placed before the adjective to be compared, or by a genitive after it, *e. g.* הַקָּטָן the youngest (smallest) 42, 13; קָטָן בְּנָיו the youngest of his sons.

^{b.} The comparative is expressed in the same way by טוֹבָה חָכְמָה מִפְּנֵי־יָם. *e. g.* מִן; α) with adjectives, *e. g.* wisdom is

better than pearls; טוֹב אֶרְךָ אַפַּיִם מִגְבוּר a man slow to anger is better than one that is mighty; גְּבוּהַ מִכָּל-הָעָם 1 Sam. 9, 2.—גָּדוֹל עֲוֹנֵי מִנְשׂוֹא my sin is too great for me to bear* Gen. 4, 13.—|| β) with verbs, *e. g.* צַדִּיקָה מִמֶּנִּי she is more righteous than I 38, 26; אָהַב אֶת-יוֹסֵף מִכָּל-בָּנָיו he loved Joseph more than all his other sons 37, 3, cf. 29, 30.—קָטְנֹתִי מִכָּל-הַחֲסָדִים I am too insignificant for all the mercies 32, 11.

When the adjective is not immediately followed *e.* by the object (or person) compared with מִן, the emphasis implied in the comparative is expressed by the article alone, *e. g.* הַגָּדוֹל הַמְּאֹד the greater light, הַמְּקַטְן the lesser light 1, 16, בְּנֵהּ הַגָּדוֹל her elder son [because Rebecca had only two sons] 27, 15.

§ 83. Verbs with the Accusative.—Accusativus etymologicus: וַיִּצְעַק שָׁם פָּחַדוֹ פָּחַד ψ 14, 5; וַיִּצְעַק גְּלוּלָהּ וַיִּמְרָה צָעָקָה גְּלוּלָהּ וַיִּמְרָה G. 27, 34; cf. *νίχην μεγάλην νικάει* &c.

The following are construed with the acc., differing thereby from the English construction: 1) regularly verbs that express a state of being clothed, full and such like, or their contraries, *e. g.* הוֹדוּ וְהָרָר לְבִשְׂתֶּךָ thou robed with grandeur and glory art thou robed ψ 104, 1; תִּשְׂבְּעוּ לַחֵם שְׂחוֹק פִּינוּ our mouth will be full of laughter; תִּשְׂבְּעוּ לַחֵם

* Cf. Latin *maior sum quam cui possit fortuna nocere.*

ye shall be satisfied with bread Ex. 16, 12; **לֹא חָסַרְתָּ** thou hast not lacked anything Deut. 2, 7 cf. **פֶּסַח 34, 11. G. 18, 28; לָמָּה אֲשַׁבֵּל גַּם־שִׁירְיִכֶם** wherefore should I lose you both 27, 45.

c. 2) Frequently verbs of going or coming to a place. **בּוֹא** with **בְּ** or **אֶל־**, but also with **ה־** locale (§20), *e. g.* **מִצְרַיִם** to Egypt 12, 11, or with the simple acc., *e. g.* **בָּאוּ שְׁעָרָיו** to his gates **פֶּסַח 100, 4**; hence the part. with the gen.: **בָּאֵי שְׁעַר־עִירוֹ** that went in to the gate of his city G. 23, 10.—**הֵלֵךְ**, generally with **אֶל־** or **לְ**; but also: **הָרְגָה** to Haran 28, 10, **הַשָּׂדֶה** to the field 27, 5.

d. 3) seldom verbs of dwelling (in, at a place). **יָשַׁב**, usually with **בְּ** 13, 12 and often; but also: **יָשַׁב אֹהֶל** in tents and with herds 4, 20, **יָשַׁב תְּהִלּוֹת יִשְׂרָאֵל** enthroned upon the praises of Israel **פֶּסַח 22, 4**, cf. **יָשַׁב הַקְּרָבִים** **פֶּסַח 80, 2**.—**שָׁכַן** usually with **בְּ**, *e. g.* **וַיֵּשְׁכֵן** **בְּאֶהֱלֵי־שֵׁם** 9, 27, cf. 14, 13; seldom **יָשַׁכֵּן הַצִּירִיה** **פֶּסַח 65, 5**.

e. 4) A few individual constructions may be noted: **נָאָה** commit adultery with, **עָבַד** serve, **עָנָה** answer &c.

f. Two accusatives may stand: 1) after the causative voices of all verbs that govern one accusative in the Qal, *e. g.* **מִלֵּא קַרְנָה שֶׁמֶן** fill thy horn with oil 1 Sam. 16, 1; **וַיַּלְבֵּשׂ אֹתוֹ בְּגָדֵי־שֵׁשׁ** had him clothed in vestures of cotton G. 41, 42; **וַיִּפְשְׁטוּ אֶת־יֹסֵף אֶת־כִּתְּמֹתָיו** they stripped J. of his coat 37, 23; **שָׁבַעְנוּ בַּבֶּקֶר חֲסִידָה**

ψ 90, 14; אֶבְיֹנֶיךָ אֲשׁוּבֶנָּה לָהֶם ψ 132, 15; מִי יֵאָכְלֶנּוּ בָּשָׂר Num. 11, 18.—So too, of course, after those Pi'el and Hiph'il formations with a like signification, of which no Qal occurs in a simple transitive sense, *e. g.* הִשְׁקָה water, give to drink (§77), נָשְׂקָה אֶת־אֲבִינִי יִזְן 19, 32; וַיְבָרֶכְךָ בְּרַכַּת שָׁמַיִם and may he bless thee with the blessings of heaven 49, 25.

2) sometimes after Qal formations with meanings *g.* corresponding to the above, *e. g.* הִגֵּן וְתִירוֹשׁ סִמְכֵתִיו with corn and wine have I sustained him 27, 37, cf. ψ 51, 14; סָעַד Judg. 19, 5; זָבַד to present with G. 30, 20; הִבְרִי שִׁנְאָה סָבְבֵנִי they have surrounded me with . . ψ 109, 3.—Generally after נָמַל do something to some one, *e. g.* רָעָה נְמָלְהָה evil have they done unto thee G. 50, 17, cf. v. 15. 1 Sam. 24, 18.

3) To make or appoint some person (or thing) to *h.* be something, *e. g.* תַּעֲשֶׂהָ קָנִים [with] chambers shalt thou make it (the ark) 6, 14, v. 16. 27, 9; אֲבֵהֶמוֹן הֵן גְּבִיר שִׁמְתִיו לָהֶן 27, 37.—Also the material out of which something is made frequently stands in the acc., sometimes even after the verb, *e. g.* and God formed man עָפָר of dust 2, 7.

4) The epexegetical accusative, *e. g.* הִבִּיתָ אֶת־כֶּל־אֲזִבֵי הִי thou smotest them on the jaw (*i. e.* thou smotest their jaw) ψ 3, 8; לֹא נִכְנְנֵי נַפְשׁוֹ we will not slay him G. 37, 21.

k. With passive verbs the logical object sometimes stands in the accusative (to be approximately rendered in English by the indefinite "they", Germ. *man*), e. g. וַיִּקְלַד לְהַנֹּחַ אֶת־עִירָד and unto Enoch they bore Irad 4, 18; לֹא־יִקְרָא עוֹד אֶת־שְׁמֵהּ אַבְרָם they shall not call thy name any more Abram 17, 5; cf. 21, 5. 8. 27, 42. 40, 20.

§ 84. § 84. Union of two Verbs to express a single Idea. In the Hebrew language which has comparatively few adjectives there is also but a small number of adverbs, and hence the notion expressed by a verb is often more precisely determined by an additional verb instead of by an adverb*. Note particularly: שׁוּב again; יָסָף, הוֹסִיף once more; מְהֵרָה hurriedly; הַיְטִיב well; הֵרְבָה much. Examples in the sequel.

b. Verbs that express, whether by themselves or with other words, only the modality or nearer definition of an action are followed by the main idea 1) generally in the inf. with ל: אָבָה, בָּקֵשׁ, הִחַל, הִתְחַל (begin), חָפֵץ (desire, be inclined), יָכַל, יָסָף and הוֹסִיף (finish), פָּלָה, הֵרְבָה, מְהֵרָה, מֵאֲזַן. Examples: לֹא תֵאָבֵה לְלָכֶת 24, 5; הִתְחַל לְסַפֵּר 41, 49, cf. 11, 8; הִחַל הָאָדָם לָרֹב 6, 1, cf. הוֹחַל 4, 26; וַתִּסָּף לְלָדָה she bare yet again 4, 2;

* Cf. French: *j'ai failli mourir* 'I had almost died; *vient de paraître* just out.

כָּאֲשֶׁר כָּלָה לְדַבֵּר 18, 33; מֵהֵרָתָ לְמַצֵּא thou hast found quickly 27, 20, cf. 18, 7. 41, 32; הִרְבְּתָה לְהִתְפַּלֵּל she has prayed much 1 Sam. 1, 12, cf. ψ 78, 38; הַמְגִבִּיהוּ לְרְאוֹת who is throned on high but looketh deep down ψ 113, 5. 6 [— v. §20*b*].

2) Not unfrequently in the inf. without ל. *E. g.*: *c.* מְדַדַּע מֵהֵרָתָן בָּא הַיּוֹם to magnify thee Jos. 3, 7; הַיּוֹסֵפוֹ how are ye come so early to-day? Ex. 2, 18; וְיָטְאוּ אֹתוֹ then they hated him yet the more Gen. 37, 5.

NOTE. *a*) That the inf. occurs more frequently with than without ל may be seen from the following data: אָבָה with ל 29 times, simple inf. 9 times [Deut. 4, Sam. 1, Kg. 1, Isa. 2, Job 1]; בָּקַשׁ with ל 19 times, inf. only הִמְיִירוֹ Ex. 4, 24. Jer. 26, 21; הָרַג with ל 9, 3 times, inf. only Isa. 1, 16; הִפְסִיךְ usually with ל, inf. without ל only 3 times; יָכַל with ל 120, inf. 25; יָסָה with ל 13, inf. 1; הוֹסִיפוּ with ל 63, inf. 24, Wāw and finite verb (*v. §e*) 12; כָּלָה with ל 42, מִן 7, with simple inf. not at all; מָאֵן with ל 31, inf. 8.—*β*) In the case of some verbs both constructions are about equally common, *e. g.* אִישׁ מֵיִטְיָב לְנַגֵּן a man skilled in playing, נָגַן (imptv.) הִיטְיָבוּ play sweetly.

3) As a finite verb with Wāw. Particularly often *e.* after שׁוּב, *e. g.* וַיִּשָּׁב וַיִּחְפֹּר and he digged again 26, 18; וַיִּשָּׁלַח וַיִּשָּׁב and he sent again 2 Kings 1, 13. Other examples: וַיִּקַּח אִשָּׁה וַיִּסָּתֵף אַבְרָהָם וַיִּקַּח אִשָּׁה and Ab. took again a wife G. 25, 1; וַיֵּלֶךְ אֶל-אָבִי מְהֵרָה go up in haste to my father 45, 9, cf. v. 13. 24, 18. 20; וַתִּמְהַר וַתֵּרָד 1 Sam. 25, 23.

4) As a finite verb without Wāw. *E. g.* אֲשִׁיבָה אֶרְעֶה I will again feed thy sheep 30, 31; מְהֵרָה הִמְלִט

make haste to save thyself 19, 22; מְהֵרָה תִּשְׁכַּח מִפְּעֻלֹי
 ψ 106, 13; הִרְבַּ פְּבַסְתִּי מִצִּוְיֹי purify me thoroughly
 ψ 51, 4.

B. THE SENTENCE IN GENERAL. (§§ 85—86).

§ 85. § 85. Distinction between Nominal and a. Verbal Sentences.

I. A verbal sentence begins with a finite verb. Since the latter in Hebrew already contains its subject within itself (יִשְׁמַר אֶת־נַפְשׁוֹ he will . .), whatever follows to indicate the subject has really an appositional character, *e. g.* לֹא יָנוּם וְלֹא יִישָׁן שֹׁמֵר יִשְׂרָאֵל he slumbers not and sleeps not, (namely) Israel's keeper.

b. Usual order: (negation), verb, (subject), object. מְלֵאָה הָאָרֶץ הַחֵם (cf. §83*b*) 6, 13.—Deviations of various sorts occur when special emphasis rests on any member of the sentence, *e. g.* precedence of the object: הַחֵם מְלֵאָה הָאָרֶץ of thy loving kindness, Jahwe, is the earth full.

c. II. The nominal sentence. A. The simple nominal sentence consists of subject (subst. or pron.) and predicate (subst., adj. or part.). There is in Hebrew no special expression for the copula (am, art, is, &c.).*

* The separate pronoun of the 3. person frequently serves to give emphasis to the subject, in which case it seems to take

Usual order: Subject, predicate; *e. g.* ה' מִלְכֵנוּ J. is our king, אֲנִי אֱלֹהֵיכֶם I am your God, ה' שְׁמֵרָהּ. But, when it is meant to give special emphasis to the predicate: עָפָר אַתָּה dust art thou 3, 19.

An adjective in the predicate stands generally before the subj., *e. g.* חֲפֹנֵן וְרַחוּם ה'.

B. A complex nominal sentence is one whose predicate is a sentence, which may be either α) a nominal sentence or β) a verbal sentence. Examples, to α): הַסְּרִיָּה בְרוּשִׁים בֵּיתָהּ the stork, cypresses are her dwellingplace, *i. e.* cypresses are the stork's dwellingplace. To β): ה' יִשְׁמַר צְאֲתָהּ וּבֹאֶתָּהּ.

§ 86. Subject and Predicate. To the rule, § 86.^a which also holds good in Hebrew, that the predicate agrees in gender and number with the subject, the following exceptions are to be noted:

1) Instead of in the dual (which is wanting) adjectives (participles) and verbs stand in the plural, *e. g.* עֵינֵי הָאָדָם לֹא תִשְׁבַּעְנָה Prov. 27, 20.

2) Constructio ad sensum. α) With singular subs. that contain a collective notion the verb often appears

the place of the copula. Examples: הַנָּהָר הַרְבִּיעִי הוּא פָּרָהּ the fourth stream (it) is the Euphrates 2, 14, cf. 9, 18; אֵלֶּה הֵם בְּנֵי יִשְׁמַעֵאל 25, 16; הֵם הֵם שְׁלֹשָׁת הַשָּׁרְגִים שְׁלֹשָׁת יָמִים הֵם are they, *i. e.*: the three branches are three days 40, 12, cf. 40, 18. 41, 26. 34, 21.

in the plur., *e. g.* כָּל־יְהוֹאֲרֵךְ מֵה' יִירָאֵוּ all the world shall fear before Jahwe; וַיֹּאמְרוּ אִישׁ־יְהוָה Judg. 15, 10.—

β) Sing. with nouns that have a plural form but denote only a unity (§19*d*). Always with אֲדָנִים and בְּעָלִים, *e. g.* וַיִּקַּח אֲדָנָי יוֹסֵף אֹתוֹ 39, 20; גְּדוֹל אֲדָנֵינוּ וְרַב־כֹּחַ φ 147, 5; בְּעָלָיו יוֹמֵת Ex. 21, 29, almost without exception with אֱלֹהִים God 1, 1. 3. 4 (but see 20, 13).

d. 3) With plurals that designate animals, members of the body or lifeless objects, the verbal predicate is fond of appearing in the fem. sing.*, *e. g.* לֹא תִמְעַד לא אֲשָׁרוּר his steps are not unsteady φ 37, 31; רַחֲטָאוֹתֵינוּ רַחֲטָאוֹתֵינוּ have testified against us Isa. 59, 12; בְּהֵמוֹת בְּהֵמוֹת the cattle of the field πανθηρ Joel 1, 20.

e. NOTE. אֲרֵרְךָ אֲרֵרְךָ אֲרֵרְךָ וּמִבְרָכְךָ בְּרוּךְ 27, 29. In this and similar expressions (especially when the plural subj. is a part.) the sing. of the pred. is to be explained as distributive (each of them, every one that).

f. 4) The verbal predicate when standing at the beginning of the sentence often remains in the masc. sing., *e. g.* יְהִי מְאֹרֹת let there be luminaries 1, 14; הִבְרַכְהָ אֱשֶׁר הֵבִיא שִׁפְחָתָהּ (for הִבְרִיאתָהּ) 1 Sam. 25, 27. Cf. φ 57, 2. 124, 5.

g. NOTE. It is found in a very few cases in the *masc. plur.* before the *fem. plur.*, *e. g.* וְרַבּוֹ עֲצָבוֹתָם φ 16, 4.

* Feminine in a neuter sense; cf. §18*a*; Greek τὰ κατὰ γίγνεται, τὰ πρόβατα βάλει.

5) If the subject consists of a noun with a following genitive the predicate frequently agrees with the gen. when the latter contains the main idea, *e. g.* קֶשֶׁת הַהֵרִים נִבְרָרִים הַהֵרִים the bows of the heroes are broken 1 Sam. 2, 4.

6) If the predicate belongs to several subjects *i.* connected by ו "and", it stands in the plural when following them (*e. g.* 8, 22); when preceding them not unfrequently in the sing., *e. g.* וַיָּבֵא נָח וּבָנָיו וְאִשְׁתּוֹ וְכָל הַבְּהֵמָה אֲשֶׁר בָּאֵרֶץ אִתּוֹ אֶל־הַתֶּבֶה 7, 7; וַיִּקַּח שָׁם רִיפָת אֶת־הַשְּׂמֹלֶה 9, 23; וַהֲגִשׁ גַּם־לָאָה וַיִּלְדֶּיהָ 33, 7.

C. PARTICULAR KINDS OF SENTENCES.

(§§ 87—91).

§ 87. Relative Sentences. Chief characteristic: § 87. Relative sentences are introduced by the sign of relation אֲשֶׁר (§ 16*d*).* Otherwise their construction is in the main that of independent sentences. Examples: הָאֲנָשִׁים אֲשֶׁר בָּאוּ אֵלַיָּהּ 19, 5; הָאֲדָמָה אֲשֶׁר הִצְאֵתִיהָ מֵאִוּר כַּשְׁדִּים 7, 2; הַיָּצֵאתִיךָ מֵאִוּר כַּשְׁדִּים I have brought thee out of Ur Kasdîm. 'אֲנִי ה' אֲשֶׁר הוֹצֵאתִיךָ מֵאִוּר כַּשְׁדִּים I am Jahwe, that brought thee out &c. 15, 7;

* In the language of the poets we find also זֶה (ψ 9, 16. 142, 4) and הַזֶּה (ψ 74, 2. 78, 54. 108, 8) used to introduce relative sentences. Cf. Delitzsch on Isa. 43, 21.

מִכְרָתָם אֹהִי, rel. מִי יוֹסֵף אֲשֶׁר מו' אֹהִי I am Joseph, whom ye sold 45, 4; הַעָרִים אֲשֶׁר-יָשַׁב בָּהֶן לוֹט the towns in which Lot had dwelt 19, 29; אֲשֶׁר אָמַר (§9*b*) הַנַּעֲרָה אֲלֵיהָ the maiden to whom I shall say 24, 14; דְּרָכֵי אֲשֶׁר הָיָה אֲנֹכִי הֹלֵךְ עִלְיָהּ my way, which I go 24, 42; הַמָּקוֹם אֲשֶׁר-עָמַד שָׁם the place where he had stood 19, 27; הָאָרֶץ אֲשֶׁר-נִצַּאתָ מִשָּׁם the land from which thou art gone out; הַמָּקוֹם אֲשֶׁר נָבֹא שָׁמָּה the place whither we shall come 20, 13; ה' אֲשֶׁר-הִתְהַלַּכְתִּי לִפְנֵי ה' Jahwe, before whom (in whose sight) I have walked 24, 40, cf. 48, 15; אָחִיו אֲשֶׁר-עַל-יָדוֹ הָשְׁנִי his brother, on whose hand was the scarlet thread 38, 30; אָחִינוּ אֲשֶׁר רָאִינוּ צָרַת נַפְשׁוֹ our brother whose anguish of soul we saw 42, 21.

- b. NOTE. The examples given above show that the word expressing the more precise reference of the relative particle is preferably separated from אֲשֶׁר. But cf. כָּל-הָעֵץ אֲשֶׁר-בּוֹ פְּרִי-עֵץ every tree on which is the fruit of a tree 1, 29; the land of Hawila אֲשֶׁר-שָׁם הַזָּהָב 2, 11; אִישׁ אֲשֶׁר-לוֹ עָרְלָה 34, 14.

- c. The complement of the relative particle is omitted: *a*) always when it would be a pronoun in the nom. case. *E. g.* הֵם אִתּוֹ they (are) with him; הַמְּלָכִים אֲשֶׁר אִתּוֹ the kings that (are, were) with him 14, 5; הַיָּמִים אֲשֶׁר מֵעַל לְרָקִיעַ 1, 7; הָעֵץ אֲשֶׁר בְּחוּף הַיָּם 3, 3; כָּל אֲשֶׁר-בְּאָרֶץ יִגְוַע 6, 18.

- d. NOTE. Exceptions sometimes in negative sentences: כָּל בֶּן-לֵוִי אֲשֶׁר לֹא מִזֶּרְעֵךָ הוּא every stranger, who is not of thy seed 17, 12, cf. 7, 2; very rarely in positive sentences: כָּל-רֶמֶשׂ אֲשֶׁר תֵּרָא הוּא-חַי 9, 3 (חַי adj.). In these cases the pron. is to be explained

acc. to §85c note. In a verbal sentence the complement is found only in 2 Kings 22, 13 (König I, 136).

β) In most cases, when it would be a pronoun *e.* in the accusative: הָאָדָם אֲשֶׁר יָצַר which he had formed 2, 8; הַבְּהֵמָה הַשָּׂדֵה אֲשֶׁר עָשָׂה the beast of the field which he had made 3, 1; הָאָדָם אֲשֶׁר בָּרָאתִי which I have created 6, 7; הָאָרֶץ אֲשֶׁר אֲרָאֶךָ the land which I shall show thee 12, 1, cf. 15, 14, 17, 21, 19, 19, 20, 3, 25, 10 &c — Exceptions in the Gen. only: הַמוֹעֵד אֲשֶׁר דִּבֶּר אֱתוֹ the set time which God had announced 21, 2; הַרֵיחַ הַשָּׂדֵה אֲשֶׁר בֵּרַכּוּהָ the smell of the field which J. has blessed 27, 27 (otherwise *v.* 41!); אֲשֶׁר מָכַרְתֶּם אֹתִי 45, 4 (*v.* §a).

γ) In many cases where the complement would *f.* be a preposition with a suffix, a locative particle or such like. Examples: בַּמָּקוֹם אֲשֶׁר-דִּבֶּר אִתּוֹ in the place where he had spoken with him 35, 13, 14 (*v.* 15 הַמָּקוֹם הַזֶּה); עוֹד חַמֵּשׁ שָׁנִים אֲשֶׁר אֵין-תְּרוֹשׁ (אֲשֶׁר דִּבֶּר אֱתוֹ שֵׁם אֱלֹהִים); וְקִצִּיר yet five years in which there will be no ploughing and no harvesting 45, 6. Here, probably, belong also such passages as: הָעִיר הַעִיר אֲשֶׁר דִּבַּרְתָּ the city of which thou hast spoken 19, 21, אֲבִיכֶם אֲשֶׁר אִמַּרְתֶּם 43, 27.

אֲשֶׁר frequently stands for “he who”, “that which”. *g.* In this case the preposition that ought to have stood before the pronoun omitted is placed immediately before the relative particle. Examples: וַיֵּרַע בְּעֵינָי ה' (אֲשֶׁר)

עָשָׂה and that which he did was evil in the eyes of J. 38, 10; וְאֲשֶׁר תֹּאמְרוּ אֵלַי אֲהֵן; and that what ye shall say unto me I will give 34, 11, cf. 18, 17. 39, 23. 41, 55; לָךְ שָׂכַח אֵת אֲשֶׁר-עָשִׂיתָ לָּךְ that, which thou hast done to him 27, 45, cf. 9, 24. 28, 15; וְאֵת אֲשֶׁר-בָּעִיר . . לָקְחוּ; and that which was in the city they took away 34, 28; וַיֹּאמֶר לְאֲשֶׁר עַל-בֵּיתוֹ and he said to him who was (set) over his house, *i. e.* to his house-steward 43, 16, cf. 44, 4; וְלִאֲשֶׁר בְּבֵתֵיכֶם; and for those that are in your houses 47, 24; הִשְׁמַע לִּי אֶת-קוֹלִי אֲתָךְ לְאֲשֶׁר אֲנִי מְצִיָּה אֲתָךְ in regard to that which I command thee 27, 8; וּמֵאֲשֶׁר לְאֲבִינִי; and he hath got all of that which was our father's 31, 1; עַל-אֲשֶׁר-לִי over that (the cattle) which is mine 47, 6; אֲשֶׁר יִמָּצֵא אִתּוֹ יִהְיֶה-לִּי עֶבֶד; he with whom it (the cup) is found shall be my bondman 44, 10.

h. The construct state is found a few times before the sentence introduced by אֲשֶׁר (cf. §21*h*): מְקוֹם אֲשֶׁר the place where . . 39, 20. 40, 3.

i. אֲשֶׁר is omitted (sometimes in ordinary, frequently in poetical language): *α*) when followed by no complement, *e. g.* בְּאֶרֶץ לֹא לָהֶם in a land that is not theirs 15, 13; בְּנִרְמִין זָאֵב יִטְרָף Benjamin is a wolf that ravineth 49, 27; הַגִּבּוֹר יִחַסֵּה-בּוֹ the man that taketh refuge in him ψ 34, 9; תִּגְלְגֵלָה עַצְמוֹת דְּבֵיתְךָ may the bones which thou hast broken rejoice ψ 51, 10.

β) When followed by the complement, *e. g.*: and *k.* declare unto them אֶת־הַדֶּרֶךְ יִלְכּוּ בָהּ the way wherein they ought to walk Ex. 18, 20.

γ) When אֲשֶׁר would be equivalent to “he that”, *i. e. g.* תּוֹעֵבָה יִבְחַר בָּכֶם an abomination is he that chooseth you Isa. 41, 24.

In that case the substantive elucidated stands *m.* not unfrequently in the constr. state, in particular:

α) when it is a noun denoting time or place, *e. g.* בְּיוֹם אֶקְרָא in the day when I call ψ 56, 10; שְׁנוֹת רָאִינוּ רָעָה שְׁנוֹת רָאִינוּ רָעָה the years wherein we have experienced misfortune ψ 90, 15; כָּל־יְמֵי הַתְּהַלֵּכְנוּ אִתָּם all days of our intercourse with them 1 Sam. 25, 15; cf. also §21*h.*—β) always when אֲשֶׁר would be equivalent to “of him who” &c., *e. g.* מְקוֹם לֹא־יָדַע אֵל the place [of him who] knew not God Job 18, 21; כָּל־יְשׁוּלָיו all that belonged to him (the whole [of that which] belonged to him) G. 39, 4; שִׁפְתַי לֹא־יָדַעְתִּי the speech of one whom I knew not ψ 81, 6.

§ 88. Conditional Sentences. אִם denotes § 88. pure condition and accordingly corresponds to the ^{a.} Lat. *si*, and the Gk. εἰ.—לֹא stands when the condition is really, or at least probably, not fulfilled in the present or will not be fulfilled in the future.—כִּי as conditional particle signifies “granted that”, cf. Gk. εἰάν. An instructive passage for the difference between אִם and כִּי is Exod. 21, 2 ff.—לֹא־אִם, לֹא־כִּי if not.

Judg. 13, 23; *אִי־בִיָּהֶם אֲכַנִּיעַ לִי כְּמַעַט אִי־בִיָּהֶם אֲכַנִּיעַ לִי* if my people were (now) obedient, I would humble their enemies ψ 81, 14. 15.— *וְכִי יִשְׁמְעוּ הַשָּׂרִים . . . וְאָמְרָתְ אֲלֵיהֶם* and if the princes will hear . . . , say unto them Jer. 38, 25; *כִּי־תִכְנַנּוּ בְּשֹׁבֶט לֹא יִמּוּת* Prov. 23, 13.

לֹא־אִם, if not, is almost always accompanied *d.* by the perfect (for it signifies: "if what really is were not"). Examples: *לֹא־אֵלֹהֵי אָבִי . . . הָיָה לִי כִּי עָתָה רִיקָם* *לֹא־אֵלֹהֵי אָבִי . . . הָיָה לִי כִּי עָתָה רִיקָם* if the God of my father had not been with me, verily thou hadst sent me away with empty hands 31, 42; *לֹא־אִם הִתְמַהְמַהְנִי כִּי־עָתָה שָׁבְנִי זֶה פְּעָמִים* if we had not delayed, we had certainly . . . 43, 10, cf. 1 Sam. 25, 34. Isa. 1, 9. ψ 27, 13.

Conditional Sentences without Condi- *e.*
tional Particle. When the conditional particle is omitted in English, the verb is placed, as in interrogative sentences, before the subject, so that we at once perceive we have not to do with a fact. In Hebrew it is otherwise. Here the following combinations in particular, in accordance with their nature, readily adapt themselves to the signification of hypothetical sentences: α) two perfects with γ consec.; β) a double jussive; γ) an imptv. followed by another imptv. or by a jussive (cohortative). Examples. α) With me are young animals *וְדִפְקוּם יָמֹתוֹ* (and they will overdrive them and they will die, *i. e.*) and if they

overdrive them, they will die 33, 13; וְקָרָאָהוּ אָסוֹן and if injury befall him (§75*e*), then will ye bring me down to the grave 42, 38; רִדָּה אַחֲרַי הָאֲנָשִׁים follow hard after the men, and when thou hast overtaken them, say unto them 44, 4, cf. 44, 22.—β) הַשֶּׁשֶׁת חֹשֶׁךְ וַיְהִי לַיְלָה if thou makest darkness, then it is night ψ 104, 20 (cf. §47*f*).—γ) זָאת עֲשׂוּ וַחַיִּי do this and live, *i. e.* if ye do this, ye shall live 42, 18; שָׁמֵר מִצֻּוֹתַי יַחֲיֶה Am. 5, 6; שָׁמֵר מִצֻּוֹתַי יַחֲיֶה Prov. 4, 4; also without Wāw: פָּקַח-עֵינֶיךָ שֶׁבַע-לָחֶם Prov. 20, 13; עַד אֲפִלּוּ תִשְׁאָל מְאֹד מִהָרַב עָלַי מְאֹד וַיִּמְתֵּן וְאֶתְנָה even if ye ask much as the price of the bride and as presents, I will give it G. 34, 12.

f. NOTE. Many passages treated as final clauses under §46*e* may equally well be explained as conditional sentences under §*ε**γ*; cf. also Prov. 3, 9*f.* 4, 8, 20, 22. Note Am. 5, 14 וְהָיָה-טוֹב וְאֶל-רֵעַ לְמַעַן הָיָה and Prov. 19, 20 קַבֵּל מִיּוֹסֵר לְמַעַן תִּחְכַּם accept instruction that thou mayest become wise.

§ 89. § 89. Optative Sentences (sentences expressing a wish or a request). The wish (request) is often expressed 1. by the jussive (3. pers., 2. almost exclusively after אל), *e. g.* יַפְתֵּהוּ אֱלֹהִים לְיַפֶּתֿ God enlarge Japheth 9, 27, cf. 31, 49; יְהִי דְרָכְכֶם חֶשֶׁךְ וַיְהִי שֵׁם ה' מְבֹרָךְ; יְהִי דְרָכְכֶם חֶשֶׁךְ ψ 35, 6, cf. 7, 6; אֶל-תִּסְתַּר פְּנֵיךָ מִמֶּנִּי ψ 27, 9.—Often with נָא, *e. g.* וַיִּגְמַר-נָא רַע רָשָׁעִים O that . . . might come to an end! ψ 7, 10; תִּהְיֶה נָא אֱלֹהִים G. 26, 28; וְדַבַּר-נָא O that thy servant might speak! 44, 18; אֶל-נָא יִתֵּר לְאֲדֹנָי may not Adonai be angry 18, 30.

2. by the cohortative, *e. g.* אֶשְׂבַּעָה I would fain be satisfied ψ 17, 15; אֶרְדָּה I should like to know ψ 39, 5; אֶל־אֲבוֹשָׁה ψ 25, 2.—Esp. with נָא, *e. g.* וְאֶקְבְּרָהּ I would fain (let me, pray,) go up and . . . G. 50, 5.

The use of the particles אַם and לוֹ (*si, o si!, utinam!*) *c.* is to be explained by an ellipsis, cf. אִם־הִשָּׂא הַטָּאֲתָם אִם־הִשָּׂא הַטָּאֲתָם וְאִם־אֵין מְחַנְיָנָא מִסְפָּרָה forgive their sin (proply.: if thou wilt take away their sin I am satisfied); but if not . . . Ex. 32, 32; לוֹ יִשְׂרָאֵל אִם־הִשְׁמַע לוֹ if thou wouldst but hearken unto me ψ 81, 9; אִם הִקְטַל אֱלֹהֵי רָשָׁע אִם הִקְטַל אֱלֹהֵי רָשָׁע לוֹ וְשָׂמַעַל יְהוָה לִפְנֵיהָ G. 17, 18, also with the juss. לוֹ יְהִי כְדָבָרָהּ 30, 34. But with the perf. לוֹ מָרַטוּ O that we had died! Num. 14, 2; לוֹ גָּרַעַנִי 20, 3, cf. Jos. 7, 7.

Optative sentences are not unfrequently expressed *d.* periphrastically by an interrogation, *e. g.* מִי יִשְׁמְנֵי מִי יִשְׁמְנֵי שֹׁפֵט who will appoint me judge? *i. e.* would that I were appointed judge 2 Sam. 15, 4, cf. 23, 15; מִי יוֹבִלְנֵי מִי יוֹבִלְנֵי אָפֶר who will give me wings? *i. e.* if I but had wings ψ 55, 7; מִי יִתֵּן מִצִּיּוֹן יְשׁוּעָה יִשְׂרָאֵל מִי יִתֵּן מִצִּיּוֹן יְשׁוּעָה יִשְׂרָאֵל ψ 14, 7; מִי יִתֵּן עָרֶב מִי יִתֵּן עָרֶב O that it were evening! Deut. 28, 67.—מִי יִתֵּן has then become simply an optative particle, *e. g.* מִי־יִתֵּן הַחֲרֵשׁ הַחֲרֵשׁ הַתְּחַרְשׁוּן מִי־יִתֵּן הַחֲרֵשׁ הַתְּחַרְשׁוּן O that ye would be altogether silent Job 13, 5; מִי יִתֵּן בְּשָׂאוֹל הַצַּפְנֵנִי מִי יִתֵּן בְּשָׂאוֹל הַצַּפְנֵנִי O that thou wouldst hide me in Sh'ol Job 14, 13.

The following expressions may be noted as op- *e.*

tative sentences without a verb: שָׁלוֹם לָכֶם peace be with you, בְּרוּךְ אַבְרָם blessed be Abram 14, 19. Cf. 1 Sam. 25, 6.

§ 90.
a.

§ 90. Oaths (assurances). Sentences containing an oath are generally expressly indicated as such by the verb נִשְׁבַּע (but also simply וַיֹּאמֶר 14, 22 &c.). The content of the oath, which follows in "direct speech", is in most cases introduced by the particles: אִם "verily not", אִם-לֹא and כִּי "verily". Examples: נִשְׁבַּעְתִּי בְּאִפִּי אִם-יָבֹאוּן אֵלַי-מִקִּיחָתִי verily they shall not enter into my rest ψ 95, 11; כִּי-יַעַן אֲשֶׁר עָשִׂיתָ אֶת-הַדְּבָר הַזֶּה . . . כִּי-בֵרַכְךָ אֲבָרְכֶךָ, verily, because thou hast done this, therefore will I bless thee G. 22, 16.

- b. These particles are in most cases preceded by a formula of asseveration. Note espily.: α) הֲיִיָּה as sure as Jahwe liveth: אִם-יִוָּמָת הֲיִיָּה he shall not be put to death 1 Sam. 19, 16; כִּי בְנֵי-מָוֶת אַתֶּם ye are children of death 1 Sām. 26, 16, cf. 2 Sam. 12, 5.—β) הֲיִיָּאֲנִי נָאִים אֲדַעֲנִי ה' אִם-אֶחָפֵץ as sure as I live*: אִם-אֶחָפֵץ ה' אִם-אֶחָפֵץ as I live, saith the Almighty, I have no pleasure in the death of the wicked Ezek. 33, 11.—γ) הֲיִיָּה וְחַי הַנַּפְשָׁה as sure as Jahwe liveth and by thy life, e. g. 2 Kings 2, 2, where follows: אִם-אֶעֱזָבְךָ I will not leave thee.—δ) כִּי-פָרַעַה אִם-תִּצְאוּ מִזֶּה as

* אֲנִי, so always in this formula.

** כִּי in these formulæ is not constr. state, but a bye-form of the adj. חַי (living) formed by the contraction of *aj* to *ê*.

ance or denial). **עַל־פְּנֵיכֶם אִם־אֶכְזֵב** to your face will I not lie Job 6, 28; **עַל־פְּנֵיהָ יְבָרְכֶךָ** verily to thy face will he renounce thee Job 1, 11, cf. 2, 5; **זַעַקַת סֹדֹם** זַעַקַת סֹדֹם וְעִמְרָה כִּי־רַבָּה the cry concerning Sodom and Gomorrah, it is indeed great, and their sin **כִּי כְבֹדָה מְאֹד** it is indeed very grievous G. 18, 20; **כִּי אֲמִילֶם** yea, I will destroy them (Hiph. of **מָוַל**; union-vowel *a* see §79*f*) **כִּי** ψ 118, 10. 11. 12; **כִּי** so especially in **כִּי עֲתֹדָה** and **כִּי אֶזְ** *v.* §88*b*β.

e. **כִּי**, which in all the passages cited above signifies "it is the case that" and from this acquires an affirmative signification, is also used like the $\delta\tau\iota$ *recitativum* to introduce the *oratio directa*, in which case it remains untranslated. Cf. 26, 9. 27, 20. 29, 33 &c. (In some of these passages it is possible that a remnant of the original meaning is still traceable.)

f. NOTE. **אִם** as interrogative particle always expects an answer in the negative. Hence it has come to pass that **אִם** has assumed a negative signification; and from this again follows the use of **אִם לֹא** in a positive sense. The use of **אִם** and **אִם לֹא** in oaths is usually explained from the hypothetical **אִם** by assuming an ellipsis. But to fill up the expressions of cursing cited in §*c*β in this way would produce nonsense in all the passages where God is mentioned as swearing, (cf. besides 2 Sam. 19, 8. 2 Kings 3, 14); moreover this formula is found in a few passages where it cannot be taken as the apodosis to the **אִם**-clause, which most scholars assume to have properly a hypothetical character (besides 1 Sam. 14, 44. 1 Kings 2, 23 cf. 1 Sam. 20, 13. 2 Sam. 3, 35).*

* Cf. P. Friedrich, Die hebr. Conditionalsätze pp. 98—101.

עֲרֹשׁוּב אֶת־אַחֵיהֶּ מִמָּה וְשָׁכַח who go down to Egypt and have not asked of me Isa. 30, 2, cf. Prov. 2, 17.

- d. Examples of the inf.: α) עֲרֹשׁוּב אֶת־אַחֵיהֶּ מִמָּה וְשָׁכַח till thy brother's anger turn away from thee and he forget 27, 45; wait seven days עֲרֹשׁוּב אֵלַי וְהִזְרַעְתִּי לָּךְ till I come to thee and announce to thee 1 Sam. 10, 8; בָּשׁוּב צְדִיק מִצְדִּיקוֹ וַעֲשָׂה עָוֹן if the righteous man turn away from his righteousness and do iniquity, he shall die Ezek. 18, 26; with Wāw separated from the verb, the impf.: I have determined לְשַׁבֵּר אֲשׁוּר בְּאַרְצִי וְעַל־הָרִי אֲבֹסְכֶּה to break Asshur in pieces . . and to trample him under foot Isa. 14, 25. || β) וַיְהִי כִּהְרִימִי קוֹלִי וָאָקְרָא and when I lifted up my voice and cried G. 39, 18; in that ye forsook the commandments of Jahwe and thou wentest after the Baalim 1 Kings 18, 18, cf. ψ 50, 16. 92, 8. 105, 12f. ; but the perf., when Wāw is separated from the verb: עֲלִיעֲזַבְּם אֶת־תּוֹרָתִי . . . וְלֹא שָׁמְעוּ בְּקוֹלִי because they have forsaken my teaching and have not hearkened unto my voice Jer. 9, 12.

**PARADIGMATA, LITTERATURA,
CHRESTOMATHIA.**

Paradigmata.

Verbum firmum (§ 51—64).

I. *Perfectum.*

I	{	קָטַלְתִּי 1.	קָטַלְתָּ f.	קָטַלְתָּ 2.	קָטַלְתָּ f.	קָטַל 3.sg.	Qal
		קָטַלְנוּ	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	
II	{	קָטַלְתִּי s.	קָטַלְתָּ	קָטַלְתָּ s.	קָטַלְתָּ	קָטַל sg.	Niphal
		קָטַלְנוּ	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	
III	{	קָטַלְתִּי s.	קָטַלְתָּ	קָטַלְתָּ s.	קָטַלְתָּ	קָטַל sg.	Piel
		קָטַלְנוּ	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	
IV	{	קָטַלְתִּי s.	קָטַלְתָּ	קָטַלְתָּ s.	קָטַלְתָּ	קָטַל sg.	Pu'al
		קָטַלְנוּ	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	
V	{	הִקָּטַלְתִּי s.	הִקָּטַלְתָּ	הִקָּטַלְתָּ s.	הִקָּטַלְתָּ	הִקָּטַל sg.	Hiph'al
		הִקָּטַלְנוּ	הִקָּטַלְתֶּם	הִקָּטַלְתֶּם	הִקָּטַלְתֶּם	הִקָּטַלְתֶּם	
VI	{	הִקָּטַלְתִּי s.	הִקָּטַלְתָּ	הִקָּטַלְתָּ s.	הִקָּטַלְתָּ	הִקָּטַל sg.	Hoph'al
		הִקָּטַלְנוּ	הִקָּטַלְתֶּם	הִקָּטַלְתֶּם	הִקָּטַלְתֶּם	הִקָּטַלְתֶּם	
VII	{	הִתְקַטַּלְתִּי s.	הִתְקַטַּלְתָּ	הִתְקַטַּלְתָּ s.	הִתְקַטַּלְתָּ	הִתְקַטַּל sg.	Hithp.
		הִתְקַטַּלְנוּ	הִתְקַטַּלְתֶּם	הִתְקַטַּלְתֶּם	הִתְקַטַּלְתֶּם	הִתְקַטַּלְתֶּם	

III. *Imperativus.*

קָטַלְנָה f.	קָטַלְוּ Pl.
[הִקָּטַלְנָה]	הִקָּטַלְוּ
קָטַלְנָה	קָטַלְוּ
הִקָּטַלְנָה	הִקָּטַלְוּ
§ 62 da	הִתְקַטַּלְוּ

קָטַלְי f.	קָטַלְ Sg.
הִקָּטַלְי	הִקָּטַלְ
קָטַלְי	קָטַלְ
הִקָּטַלְי	הִקָּטַלְ
הִתְקַטַּלְי	הִתְקַטַּלְ

II. *Inf.*

קָטַל	Qal
הִקָּטַל	Niph.
קָטַל	Pi.
הִקָּטַל	Hiph.
הִתְקַטַּל	Hithp.

IV. Imperfectum.

Cohortat.

אֶקְטֹל	אֶקְטֹל 1.	תִּקְטֹל f.	תִּקְטֹל 2.	תִּקְטֹל f.	יִקְטֹל sg.
נִקְטֹל	נִקְטֹל	תִּקְטֹלְנָה	תִּקְטֹלוּ	תִּקְטֹלְנָה	יִקְטֹלוּ pl.
אֶקְטֹל	אֶקְטֹל	תִּקְטֹלִי	תִּקְטֹל	תִּקְטֹל	יִקְטֹל sg.
נִקְטֹל	נִקְטֹל	תִּקְטֹלְנָה	תִּקְטֹלוּ	תִּקְטֹלְנָה	יִקְטֹלוּ pl.
אֶקְטֹל	אֶקְטֹל	תִּקְטֹלִי	תִּקְטֹל	תִּקְטֹל	יִקְטֹל sg.
נִקְטֹל	נִקְטֹל	תִּקְטֹלְנָה	תִּקְטֹלוּ	תִּקְטֹלְנָה	יִקְטֹלוּ pl.
	אֶקְטֹל	תִּקְטֹלִי	תִּקְטֹל	תִּקְטֹל	יִקְטֹל sg.
	נִקְטֹל	תִּקְטֹלְנָה	תִּקְטֹלוּ	תִּקְטֹלְנָה	יִקְטֹלוּ pl.
אֶקְטִיל	אֶקְטִיל	תִּקְטִילִי	תִּקְטִיל	תִּקְטִיל	יִקְטִיל sg.
נִקְטִיל	נִקְטִיל	תִּקְטִילְנָה	תִּקְטִילוּ	תִּקְטִילְנָה	יִקְטִילוּ pl.
	אֶקְטֹל	תִּקְטֹלִי	תִּקְטֹל	תִּקְטֹל	יִקְטֹל sg.
	נִקְטֹל	תִּקְטֹלְנָה	תִּקְטֹלוּ	תִּקְטֹלְנָה	יִקְטֹלוּ pl.
אֶתְקַטֵּל	אֶתְקַטֵּל	תִּתְקַטֵּלִי	תִּתְקַטֵּל	תִּתְקַטֵּל	יִתְקַטֵּל sg.
נִתְקַטֵּל	נִתְקַטֵּל	§ 62 da	תִּתְקַטֵּלוּ	§ 62 da	יִתְקַטֵּלוּ pl.

V. Participium.

קְטֹלָה, (קֹטֵלָה) et קְטֹלָה f.	קְטֹל, קֹטֵלִים;	} <i>Qal</i>
קְטֹלָה, קְטֹלוֹת	קְטֹל, קֹטֵלִים;	
(נִקְטֹלָה) נִקְטֹלָה, נִקְטֹלוֹת	נִקְטֹל, נִקְטֹלִים;	<i>Niph.</i>
מִקְטֹלָה (מִקְטֹלָה), מִקְטֹלוֹת	מִקְטֹל, מִקְטֹלִים;	<i>Pi' ēl</i>
מִקְטֹלָה et מִקְטֹלָה, מִקְטֹלוֹת	מִקְטֹל, מִקְטֹלִים;	<i>Pu' al</i>
מִקְטֹלָה (מִקְטִילָה), מִקְטִילוֹת	מִקְטִיל, מִקְטִילִים;	<i>Hiph.</i>
מִקְטֹלָה, מִקְטֹלוֹת	מִקְטֹל, מִקְטֹלִים;	<i>Hoph.</i>
מִתְקַטֵּל (מִתְקַטֵּלָה)	מִתְקַטֵּל, מִתְקַטֵּלִים;	<i>Hithp.</i>

A*

Verba primae gutturalis (§ 65).

- ^kנַעֲמַד, נְהַפֵּץ — II נַעֲמַד, נְהַפֵּץ^k. — I *Perf.* עָמַד; *pl.* 2. עֲמַדְתֶּםⁿ עֲמַדְתֶּן.
- נַעֲמְדָה, נַעֲמַדְתָּ; *pl.* נַעֲמְדוּ, נַעֲמַדְתֶּם. — V הָעֵמִיד^k הָעֵמִידָה, הָעֵמִידְתָּ. — VI הָעֵמִיד^{pβ} הָעֵמִידָה, הָעֵמִידְתָּ; *pl.* הָעֵמְדוּ, הָעֵמְדְתֶּם.
- I *Inf.* עָמַדⁿ. — II הָעֵמִיד^{bx}. — V הָעֵמִיד^{pβ}.
- I *Iptv.* עָמַדⁿ עָמְדִי; עָמְדוּ עֲמַדְנָה. — II הָעֵמִיד^{bx} הָעֵמְדִי. — V הָעֵמִיד^{pβ} הָעֵמְדִי.
- I *Ipf.* יַעֲמֵד יַחַפֵּר^f תַּעֲמֹד, תַּעֲמַד תַּעֲמְדִי, אַעֲמֹד; יַעֲמְדוּ יַעֲמַדְנָה, תַּעֲמְדוּ תַּעֲמַדְנָה, נַעֲמֹד. — II יַעֲמֵד^{bx} תַּעֲמֹד. — V יַעֲמִיד^{pβ} תַּעֲמִיר, תַּעֲמִירִי. — VI יַעֲמֵד^{pβ} תַּעֲמֹד, תַּעֲמַד תַּעֲמְדִי, אַעֲמֹד; *pl.* יַעֲמְדוּ תַּעֲמַדְנָה, תַּעֲמְדוּ תַּעֲמַדְנָה, נַעֲמֹד.
- I *Part.* אָסוּר, אָסוּרִים. — II נַעֲמַד^k. — V מַעֲמִיד^{pβ} — VI מַעֲמֵד.

Verba mediae gutturalis (§ 65).

- I *Perf.* שָׁחַט שָׁחַטָהⁿ; *pl.* שָׁחַטוּⁿ. — II נָשַׁחַט נָשַׁחַטָה; *pl.* נָשַׁחַטוּ. — III נָחַם^{b2} נָחַמָהⁿ; *pl.* נָחַמוּ. בָּרַךְ^{bx} בָּרַכָה; *pl.* בָּרַכוּ. — IV נָחַם נָחַמָה; *pl.* נָחַמוּ. בָּרַךְ בָּרַכָה; *pl.* בָּרַכוּ. — VI הִשָּׁחַת הִשָּׁחַתָה; *pl.* הִשָּׁחַחוּ. — VII הִתְנַחַם הִתְנַחַמָה; *pl.* הִתְנַחַמוּ. הִתְבָּרַךְ הִתְבָּרַכָה; *pl.* הִתְבָּרְכוּ.
- I *Iptv.* שָׁחַט^a שָׁחַטִי^r, שָׁחַטוּ שָׁחַטְנָה. — II הִשָּׁחַט הִשָּׁחַטִיⁿ — III נָחַם^{b2} נָחַמִי; נָחַמוּ [נָחַמְנָה]. בָּרַךְ^{bx} בָּרַכִי, בָּרַכְוּ בָּרַכְנָה. — VII הִתְנַחַם הִתְבָּרַךְ (cf. III).

— I *Ipf.* יִשְׁחַט, ^e 2. *f.* תִּשְׁחַטְי; *pl.* יִשְׁחַטוּ תִשְׁחַטְנָה.

— II יִשְׁחַט, 2. *f.* תִּשְׁחַטְי; *pl.* יִשְׁחַטוּ תִשְׁחַטְנָה, תִּשְׁחַטוּ.

— III יִנְחֵם^{b2}, 2. *f.* תִּנְחַמְי; *pl.* יִנְחַמוּ תִנְחַמְנָה, תִּנְחַמוּ. יִבְרָךְ^{b1},

2. *f.* תִּבְרַכְי; *pl.* יִבְרְכוּ. — IV יִנְחֵם, 2. *f.* תִּנְחַמְי; *pl.* יִנְחַמוּ.

— VI יִשְׁחַט, 2. *f.* תִּשְׁחַטְי; *pl.* יִבְרְכוּ. — VII יִתְנַחֵם וְיִתְבָּרַךְ (III). (cf. III).

I *Part.* שִׁחַט, שְׁחַטִּים. — III מְנַחֵם, מְנַחְמִים. מְבָרַךְ,

IV. — IV מְנַחֵם מְבָרַךְ. — VII מְתַנַּחֵם מְתַבָּרַךְ (III). (cf. III).

Verba tertiae gutturalis (§ 65).

I *Perf.* שָׁלַח, 2. *f.* שְׁלַחְתִּי^a. — II גָּשַׁח, 2. *f.* גִּשְׁחַחְתִּי.

— III שָׁלַח^e שְׁלַח, 2. *f.* שְׁלַחְתִּי. — IV שָׁלַח, 2. *f.* שְׁלַחְתִּי.

V הִשְׁלִיחַ^d הִשְׁלִיחָה, הִשְׁלַחְתָּ הִשְׁלַחְתִּי. — VI הִשְׁלַח, 2. *f.* הִשְׁלַחְתִּי.

— VII הִשְׁתַּלַּח, 2. *f.* הִשְׁתַּלַּחְתִּי.

I *Inf.* שְׁלַח^d. — II הִשְׁלַח^e. — III שְׁלַח (שְׁלַח).

V הִשְׁלִיחַ^d. — VII הִשְׁתַּלַּח.

I *Iptv.* שְׁלַח^a שְׁלַחִי, שְׁלַחוּ שְׁלַחְנָה. — II הִשְׁלַח^e.

III שְׁלַח^e שְׁלַחִי, שְׁלַחוּ [שְׁלַחְנָה]. — V הִשְׁלַח^e הִשְׁלַחִי;

הִשְׁלַחוּ הִשְׁלַחְנָה. — VII הִשְׁתַּלַּח.

I *Ipf.* יִשְׁלַח^e 2. *f.* תִּשְׁלַחְנָה. — II יִשְׁלַח^e יִשְׁלַחְי;

2. *f.* תִּשְׁלַחְנָה. — III יִשְׁלַח יִשְׁלַחְי, 2. *f.* תִּשְׁלַחְנָה^e.

V יִשְׁלַח^d (יִשְׁלַח^e *juss.*), 2. *f.* תִּשְׁלַחְי; *pl.* יִשְׁלַחוּ תִשְׁלַחְנָה,

1 נְשַׁלִּיחַ. — VII יִשְׁתַּלַּח (III). (cf. III).

Part. שְׁלַח^d, שְׁלַחִים; *f.* שְׁלַחְתִּי^e. שְׁלַחְתִּי, שְׁלַחִים. III

V מְשַׁלַּח. — V מְשַׁלֵּיחַ. — VII מְשַׁתַּלַּח.

I *Inf. abs.* שְׁלַח^d. — II גְּשַׁלַּח.

Verba פ"א (§ 66).

I *Ipf.* יֵאָכֵל^a תֹּאכַל, תֹּאכַל הָאָכְלִי, אָכַל^c; *pl.* יֹאכְלוּ תֹאכְלוּ לָכֵה,

תֹּאכְלוּ תֹאכְלוּכֶם, נֹאכְלוּ. || (*Wāw cons. cf. § a*).

Verba פ"נ § 67.

II *Perf.* נִגְשָׁה^a נִגְשָׁה, נִגְשָׁה. — V הִגִּישָׁה^a הִגִּישָׁה, הִגִּישָׁה.

— VI הִגִּישָׁה^g הִגִּישָׁה, הִגִּישָׁה.

I *Inf.* נָפַל. — V הִגִּישָׁה^a.

I *Iptv.* נָפַל. — V הִגִּישָׁה^a הִגִּישָׁה; — V הִגִּישָׁה^a הִגִּישָׁה [נִגְשָׁה].

הִגִּישָׁה הִגִּישָׁה.

I *Ipf.* יִפֹּל^a תִּפֹּל, תִּפֹּל תִּפְלוּ, אָפַל; יִפְלוּ תִפְלוּכֶם. — V הִגִּישָׁה^a הִגִּישָׁה;

— 2. *f.* תִּגְשָׁה; — V הִגִּישָׁה^a הִגִּישָׁה. — 2. *f.* תִּגְשָׁה; — V הִגִּישָׁה^a הִגִּישָׁה;

— VI יִגְשָׁה^g יִגְשָׁה, — VI יִגְשָׁה^g יִגְשָׁה; — 2. *f.* תִּגְשָׁה; — VI יִגְשָׁה^g יִגְשָׁה.

II *Part.* נִגְשָׁה^a. — V מִגִּישָׁה^a. — VI מִגִּישָׁה.

Verba פו"ר (I. פ"ר) § 68.

II *Perf.* נוֹשַׁב^{cβ} נוֹשַׁבָּה, נוֹשַׁבָּה; 2. *pl.* נוֹשַׁבְתֶּם. —

V הוֹשִׁיב^{cβ} הוֹשִׁיבָה, הוֹשִׁיבָה; 2. *pl.* הוֹשִׁיבְתֶם. — VI הוֹשִׁיב^{cα}

הוֹשִׁיבָה, הוֹשִׁיבְתֶם; 2. *pl.* הוֹשִׁיבְתֶם.

I *Inf.* יִשְׁוֹן^a. — II הוֹשִׁיב^{bα}. — V הוֹשִׁיב^{cβ}.

I *Iptv.* יִרְאֵה^d. — II הוֹשִׁיב^{bα}; — II הוֹשִׁיב^{bα}.

— V הוֹשִׁיב^{cβ} הוֹשִׁיב; — V הוֹשִׁיב^{cβ} הוֹשִׁיב; — V הוֹשִׁיב^{cβ} הוֹשִׁיב;

I *Ipf.* יִרְשָׁן^d; — *pl.* יִרְשָׁנוּ (יִרְשָׁנוּ). — II הוֹשִׁיב^{bα} הוֹשִׁיב; — II הוֹשִׁיב^{bα} הוֹשִׁיב;

— II הוֹשִׁיב^{bα} הוֹשִׁיב; — II הוֹשִׁיב^{bα} הוֹשִׁיב; — II הוֹשִׁיב^{bα} הוֹשִׁיב; — VI הוֹשִׁיב^{cβ} הוֹשִׁיב;

— VI הוֹשִׁיב^{cβ} הוֹשִׁיב; — VI הוֹשִׁיב^{cβ} הוֹשִׁיב; — VI הוֹשִׁיב^{cβ} הוֹשִׁיב;

— 2. *f.* הוֹשִׁיבָה; — 2. *f.* הוֹשִׁיבָה; — 2. *f.* הוֹשִׁיבָה;

II *Part.* נוֹשַׁב. — V מוֹשִׁיב. — VI מוֹשִׁיב.

Verba פ"י (II. פ"י) § 69.

V Perf. היטיב^b היטיבה, היטבת^a; pl. 2 היטבתם.
 I Ipf. ייטב^a, 2. f. תיטבי; pl. ייטבו (יטבו) תיטבנה.
 V ייטב^b, 2. f. תיטבי.
 V Part. ייטב. | I Inf. ייטב.

Verba ע"ו § 71.

I Perf. קם^f קמה, קמת^f קמה, קמתי; pl. קמו, קמתם.
 II נקום^{m, k}, נקומה, נקומות^o נקומות, נקומתי;
 pl. נקומו, נקומתם^o נקומותן, נקומונו. — III קומם^b קוממה,
 קוממת^a; 2. pl. קוממתם. — IV קומם^b קוממה^o, קוממת^a.
 V הקים^{m, b} הקימה, הקימות^o, הקימות, הקימתי; pl. הקימו,
 הקימותם^o הקימותן, הקימונו. — VI הוקם^p הוקמה, הוקמת^a;
 pl. 2. הוקמתם. — VII התקומם (cf. III).
 I Inf. קום^h. — II הקום^k. — III קומם. — V הקים^l.
 I Iptv. קום^h קומי; קומי קמנה. — II הקום^k הקומי;
 הקומי [הקמנה]. — III קומם קוממי; קוממו קוממנה.
 V הקם^h הקימי; הקימי [הקמנה]. — VII התקומם (cf. III).
 I Ipf. יקים^w (יקם^w juss.; ילקם^w), יקום, יקומי,
 אקים; יקומי יקומינה, יקומי יקומינה, יקים. — II יקים^k,
 2. f. יקומי, אקים, pl. יקומו [תקמינה]. — III יקומם^b, 2. f.
 יקוממרי^o; pl. יקוממו יקוממנה. — IV יקומם^b, 2. f. יקוממרי^o;
 pl. יקוממו יקוממנה. — V יקים^k (יקם^w juss.; ילקם^w), 2. f.
 יקומי; pl. יקומי יקומינה^o u. תקמינה^o. — VI יקים^p, 2. f.
 יקוממרי; יקוממו יקוממנה. — VII יתקומם (cf. III).
 I Inf. abs. קום^h. — II הקום^k. — V הקם^h.

I Part. קם^f, קמה^f; *pass.* קום^g. — II קום^m, נקומים.
 — III מקומם. — IV [מקומם]. — V מקום^m, מקימים.
 VI מוקם. — VII מתקומם.

§ 73. ע"ע Verba

I Perf. סָבַב^{hβ} סָבְבָה (קל קָלָה *intr.*), סְבוּחַ^b סְבוּחַת, סְבוּחַי;
pl. סָבְבוּ (קָלוּ *intr.*), סְבוּחָם סְבוּחָן, סְבוּחוֹ. — II נָסַב^k נָסְבָה,
 נְסַבְתָּ נְסַבוּת, נְסַבוּתִי; *pl.* נְסַבּוּ, נְסַבוּחָם נְסַבוּחָן, נְסַבוּחוֹ.
 III סוּבַב (cf. *Pi.*), הִלָּל. — IV סוּבַב, הִלָּל. — V הִסְבִּי^k,
 הִסְבִּי, הִסְבִּיתָ הִסְבוּת, הִסְבוּתִי; *pl.* הִסְבִּי (הִסְבִּי)
 הִסְבוּחָם הִסְבוּחָן, הִסְבוּחוֹ. — VI הוּסַב^k הוּסְבָה, [הוּסְבוּתִי];
pl. הוּסְבוּ, [הוּסְבוּחָם]. — VII הוּסְבוּתִי, הוּסְבוּתִי.

I Inf. סַבֵּי^f. — II הִסְבֵּי. — III סוּבַב. — V הִסְבֵּי.

I Iptv. סַבֵּי; סְבוּ [סְבוּיָה]. — II הִסְבֵּי; הִסְבֵּי
 [הִסְבוּיָה]. — III סוּבַב סוּבְבֵי, הִלָּל הִלְלֵי (§5d). — V הִסְבֵּי
 הִסְבֵּי; [הִסְבוּיָה].

I Ipf. יָסַב (יָיָסַב *cons.*), 2. *f.* הִסְבִּי; *pl.* יָסְבוּ הִסְבוּיָה,
 הִסְבוּ הִסְבוּיָה, נָסַב (יָסַב; יָסְבוּ^m). (יָקַל^o; יָקַלוּ *intr.*). —
 II יָסַב, 2. *f.* הִסְבִּי; יָסְבוּ [הִסְבוּיָה], 1. נָסַב. — III יָסְבוּ,
 יָהִלָּל. — IV יָסְבוּ, יָהִלָּל. — V יָסַב, 2. *f.* הִסְבִּי; *pl.*
 יָסְבוּ הִסְבוּיָה, הִסְבוּ הִסְבוּיָה, נָסַב. — VI יָסְבוּ; *pl.* יָסְבוּ
 [הִסְבוּיָה].

Part. סָבַב; *pass.* סְבוּבֵי. — II נָסַב. — III מְסוּבַב.
 IV מְסוּבַב. — V מְסַבֵּי. — VI מְסוּבֵי, *f. pl.* מוּסְבוּתִי.
 I *Inf. abs.* סוּבַב. — II הוּסְבוּ.

Verba ל"ה § 74.

; גְּלִיתִי, גְּלִיתָ ^a (ת 5b2 §), גְּלִיתָ ^b, גְּלִיתָ ^c I *Perf.*
 גְּלִיתָ ^d pl. גְּלִיתָ, גְּלִיתָ, גְּלִיתָ, גְּלִיתָ II — גְּלִיתָ, גְּלִיתָ, גְּלִיתָ, גְּלִיתָ
 גְּלִיתָ, גְּלִיתָ, גְּלִיתָ, גְּלִיתָ III — גְּלִיתָ, גְּלִיתָ, גְּלִיתָ, גְּלִיתָ
 ; גְּלִיתָ, גְּלִיתָ ^e pl. גְּלִיתָ, גְּלִיתָ IV — גְּלִיתָ, גְּלִיתָ, גְּלִיתָ, גְּלִיתָ
 ; גְּלִיתָ, גְּלִיתָ ^f (הגְּלִיתָ) ^g V — גְּלִיתָ, גְּלִיתָ, גְּלִיתָ, גְּלִיתָ
 ; גְּלִיתָ, גְּלִיתָ ^h VI — גְּלִיתָ, גְּלִיתָ, גְּלִיתָ, גְּלִיתָ
 ; גְּלִיתָ, גְּלִיתָ ⁱ VII — גְּלִיתָ, גְּלִיתָ, גְּלִיתָ, גְּלִיתָ
 גְּלִיתָ.

; גְּלִיתָ ^a I *Iptv.* גְּלִיתָ ^b; גְּלִיתָ ^c II — גְּלִיתָ ^d III
 ; גְּלִיתָ ^e IV — גְּלִיתָ ^f V — גְּלִיתָ ^g VI — גְּלִיתָ ^h VII
 (cf. III).

; גְּלִיתָ ^a I *Ipf.* גְּלִיתָ, גְּלִיתָ, גְּלִיתָ, גְּלִיתָ
 ; גְּלִיתָ ^b II — גְּלִיתָ ^c III — גְּלִיתָ ^d IV — גְּלִיתָ ^e V — גְּלִיתָ ^f VI — גְּלִיתָ ^g VII
 (cf. III) || (*Ipf. apoc.* § o-t).

; גְּלִיתָ ^a I *Part.* גְּלִיתָ, גְּלִיתָ, גְּלִיתָ, גְּלִיתָ
 ; גְּלִיתָ ^b II — גְּלִיתָ ^c III — גְּלִיתָ ^d IV — גְּלִיתָ ^e V — גְּלִיתָ ^f VI — גְּלִיתָ ^g VII
 ; גְּלִיתָ ^h I *Inf.* גְּלִיתָ, גְּלִיתָ, גְּלִיתָ, גְּלִיתָ
 ; גְּלִיתָ ⁱ VII —

Verba א"ו § 75.

- ; *Perf.* I מָצָא מְצָאָה, מְצָאָתָּה^a מְצָאָתָּה (ת 5 b 2), מְצָאָתָּי;
pl. מְצָאִי, מְצָאָתְהֶם מְצָאָתְךָ, מְצָאָנִי. (מְלֵא מְלֵאָה, מְלֵאָתָּה^a *intr.*)
 — II נְמָצָא^a נְמָצָאתָ, נְמָצָאתָ^{d2} נְמָצָאתָ, נְמָצָאתָי; *pl.* נְמָצָאִי,
 נְמָצָאתְהֶם. — III מָצָא מְצָאָה, מְצָאָתָּה^{d2}; *pl.* מְצָאִי, מְצָאָתְהֶם.
 — IV מָצָא מְצָאָה, [מְצָאָתָּה^{d2}]. — V הִמְצִיא הִמְצִיאָה,
 הִמְצִיאָתָּה^{d2}; *pl.* הִמְצִיאָוּ, הִמְצִיאָתְהֶם. — VI הִמְצִיא. — VII
 הִתְמַצֵּא (cf. III).
Inf. I מָצָא. — II הִמְצִיא. — III מָצָא. — V הִמְצִיא.
Iptv. I מְצָא^b מְצָאִי; מְצָאִי מְצָאָנִי^{d1}. — II הִמְצִיא הִמְצִיאִי;
 הִמְצִיאִי הִמְצִיאָנִי^{d1}. — III מָצָא, *f. pl.* מְצָאָנִי^{d1}. — V הִמְצִיא
 הִמְצִיאִי; הִמְצִיאִי הִמְצִיאָנִי^{d1}. — VII הִתְמַצֵּא (cf. III).
Ipf. I רְמָצָא^b, 2. *f.* תְּמַצֵּאִי; *pl.* תְּמַצֵּאִי תְּמַצֵּאָנִי^{d1},
 תְּמַצֵּאִי תְּמַצֵּאָנִי, נְמָצָא. — II רְמָצָא; *pl.* תְּמַצֵּאִי תְּמַצֵּאָנִי^{d1}.
 — III רְמָצָא; *pl.* רְמָצָאִי תְּמַצֵּאָנִי. — IV רְמָצָא^a; *pl.* רְמָצָאִי
 תְּמַצֵּאָנִי. — V רְמָצָא; *pl.* רְמָצָאִי תְּמַצֵּאָנִי. — VI רְמָצָא^a;
pl. רְמָצָאִי תְּמַצֵּאָנִי. — VII הִתְמַצֵּא (cf. III).
Part. I מְצָא^b, מְצָאִים, *f.* מְצָאָתָּה (מְלֵא, מְלֵאִים *intr.* § 25g);
pass. מְצָאָה. — II נְמָצָא, *f.* נְמָצָאתָ. — III מְמָצָא. — IV
 מְמָצָא. — V מְמָצָא. — VI מְמָצָא. — VII מְתַמַּצֵּא.

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Chrestomathia.

I. Legendi exercitia.¹

1. אבגדזחירנערששת. רדבת אעשזג.

אָב־אָג יֵד רֵב יָשֵׁב עָב עָשׂ שֵׁשׁ שֵׁשׁ נַע נָא אָח
אָב אָז.

2. למסק. יי, יי̄, ē, ē̄. ידחת^pמתעתעד

נר רק לב נס יש יאש אל יאד יאת עז שת^pשב.
אי מי יחיק || יי̄ י שיר עיר ריב אוש קור מי לי.

3. חגמז. ו, ō, ō̄. עוג^pקול לומ^pאות

מות טוב תוד עוד תזי אור נוד^pאו לו. קל לג
לא קר צר^p || ו ū סוס טוב חוג חומ תוא צור לו.

4. מם נן צץ כך: ³פף. כמנפץ. ים שם שם

לן אין תון רץ קץ ציץ לן: לן: יין: עוף סוף תם
תן יץ סוף יחן שם קום אן^p יום קם קוז ים.

5. גחר זכר זתב אדם שטמן עפר ולד תרן^p

תגר^p אשם רעב שכר לבן^p | חמש עקב תעץ
לבן אשר^p רחל^p שלם שלו | תעיר ימים שנים
אחיו אביו גליו אנשית | תאור מקום ידו אכל לרב

¹ p = nomen proprium. ² §1c. ³ §5b1.

מְגוּגָה^p נְחֹרֶת^p לְאֹרֶךְ מְרֹכֶה שְׁפוּט עֶצֶר | אָרוּר הָיוּ
 עָשׂוּ לְגֹר אֲסוּר לָסוּ לָנוּ | עֵינֵי הַחַל מֵעַץ עֵשׂוֹ^p
 מֵאִישׁ יִתְּבִיא לְיוֹ^p שְׁנֵי מֵאוֹת יָלוֹן | וַיְהִי אִישׁ־
 צִיּוֹן^p קִימָר | אֵתוּ מִבֵּת אֲתֶם עוֹלָם מוֹאֵב^p לְמִשׁ
 חֲרַשׁ הַיָּג רִבֵּץ רוּמֵשׁ יֵצֵא עֵבֶד יוֹסֵף^p קוֹלִי אֲתִי |
 סוּרֵי קוֹמוֹ עוֹגֵב רוּחֵי רוּחוֹ || אֲחֻיךָ עֲשׂוֹת הַוּלִידוֹ¹
 יְדִינֵי רְאִיתִי.

6. בַּב גַּג דֵּד פַּכ פַּפ תַּת. יֵן יֵין בָּא בָּא בּוֹ
 בּוֹר. גֶּר גָּד^p גָּו גּוֹר גּוֹי. דָּן^p דוֹר דָּם דִּין. פֶּל
 יֵן פּוֹשׁ^p פּוֹס פִּי. פּוֹךְ פּוֹר פִּי. יֵת תֹּר | תִּסֵּף תּוֹפֵשׁ
 פְּרוֹת גָּדוֹל בְּגֵד פֶּבֶד תֵּלֵן; תְּמוֹת תְּיֹטִיב דָּבָר גָּלוֹי
 פִּיחַ וְאִירָא, פִּי עִירִם אֲנֵכִי וְאֲחָבָא:³

7. -ā. עַל עַד גַּם גֵּן חִי רַק רַע קַח אֵל
 אֶף שֵׁק בֵּת כֶּף | שֵׁבֶת אָמַר אֲכַל לֶקַח יֵלֵד יַדַּע
 שְׁרִי^p יֵאֵל אֲכַל אֲמַר רַעִי אֵלִי וַיִּכַּל.

8. דְּרָדָר מִבְּדִיל יַחֲדוֹ נִפְתָּלִי^p שְׁמַעְתִּי תִרְגְּתִי.
 אֲנִשִּׁי אֲבָרָם^p. אֲכַלָּה פְתַבָּה נִפְלָה יִכְלָתִי שִׁכְלָתִי ||
 בָּן אֵן יִרְנֵן. זְכָרָה מֵאֲנָה יִלְדָה זְכָרָה צְחָקָה יִפְתָּ
 יִרְדֵּי תִשְׁתֵּי תִסֵּף יִשְׁטִי.

9. צִיּוֹן חַיִּת עֲמוֹן מִתָּן דְּבִר קוֹי צוּוֹ. וַיִּבְנֵן
 וַיִּשְׁתֵּי וַיִּמְתֵּי. תִיּוֹם תִּיּוֹם תִּשְׁם תִּתְּחַשׁ. אֵת | גָּבַה
 נִגְבַּה וַיִּגְבַּה תִּתְּמַת. עֲמַת כְּחַת נִרְעָה אִישׁתָּה קוֹמַתָּה.

1 § 8a 1. 2 § 6a 3 § 7e 4 § 5a.b. 5 § 6d.c.

10. יהי סדם^p פרי שמו שני מאד גבול שלישי.
 להשפיל בצלמנו להשקות. פני התום | נפלו² שרצי
 מלכו עבדו חרפו בנגד גחנה. והפצו ויחזלו
 מחשבת ממלכות | דברו הגבול השביעי מרגלים.
 11. — i. אם מן עם משפט מדבר אשהו לזכר

לקבר ישפט יגדל ישפטו ויקברו ונפקחו וישפ.
 גבר ששים אמו מפל יפרד יקוו יגלד ויפח ויטע
 הששי ויקח. מפני מפרי מבשרי | המטור השחית
 יקרא ישלח || — u. ילד לקח יקם קבר שלחו גנב
 גנבתי. אמנם שלחן.

12. — e, ē. אגדל אפן אסתר אשמר נחמד
 עשרים חברון^p. וילד וינחם | לכם לתם לתן
 אדם מכרתם שבלתם קמתם ודעתן. דבר פפר
 פבס. בבל^p שכם^p ברזל גרזן | תחג הערים התרים.
 דרפק שמוק לחי יחי יחי.

13. — ö. רחבו רחבה ארפו קדשך אונכם
 והכלמו תכרת המלך תפקד פתנות אכלם חדשו.
 ויקם וירץ וישב.

14. נח^p הצמיח ידע רקיע מגביה וגיה
 מזריע. ריח תניחח.

15. ישבו וישבו שוב שוב המתון ושובן

1 §5c. 2 §8a2. 3 §4b. 4 §4c. 5 §4d. 6 §4e.f.

תַּפְּרִיבִים וַיִּלְכֹּסוּ. צַדִּיקִים צַדִּיקִים צַדִּיקִים שְׂוִימִי
 וְאֲשֶׁם עִירָמִם גְּוִים לְוִים | מְשׁוּפְתוֹ פּוֹלֵם (כָּלֵם).
 16. יֵשֶׁב (יֵשֶׁב) שְׁנָא שִׁפְמָ נִשְׂא לְלִבֶּשׁ שְׁמִנִי
 שֶׁד יִתְבַּשְׁשׁוּ שְׁמֵרִים קֶשֶׁמִּי.

17. שְׁנֵת עֲשֵׂה תָוֶה אִיבֶה חֵית צִנֵּת מְנַחַת
 תַּרְבֵּת תַּרְדֵּמָה זִלְפֶת^p חֲלִיָּה^p חֲכָמָה אֲכָלֶת חֲכָמָה³
 אֲכָלֶת חֵיתָה יִחִידָה^p מִמֶּנֶה. תִּפְמֶת תִּנְתֶּת לְמֶת
 לְמֶת נְשָׁמָה | פִּרְעָה^p פֶּת פֶּת גָּלָה שְׁלֹמָה^p | תִּנְתֶּת
 רֵאת קִנְתֶּת | שְׂדֵת גָּלָה אֶפֶת בְּנֶת אֲמֻחַת וּבְנֶת
 יִרְאֶת מְקִנְתֶּת שְׁמִנְתֶּת זֶת פֶּת שֶׁת. אֶלֶת.

18. פְּנִיךָ אֶלֶיךָ חֵיךָ גְּמִלִיךָ. תִּבְּפִינְתָּ תִּבְּאִינְתָּ
 תִּסְפִּינְתָּ וְתַחֲלִינְתָּ | פְּנִי אֵלָיו יָמִיו.

19. פֶּאֶרְךָ^p חֲפֵאתָ יִצְאֵתִי. רֵאשׁ זֹאת צֶאן
 הַאֲכֹל וַיֵּאמֶר צֶאנִי. רֵאשִׁית מִלֵּאתִי לְאֵלֵתִים רֵאשׁוֹן.
 וְאֵדְנִי. תִּצְאֵנָה תִּקְרָאנָה תִּמְצָאן גֵּוֹא שׁוֹא.

20. חֲנוּךְ^p עֵלֶת תִּרְגֹּו עֲשׂוֹת אֲשֶׁר עֲמֻרָת^p
 אַרְוֶרֶת חֲמִישִׁי אֲכָלְךָ. זֶרַעךָ נִבְהַלְוִי תִשְׁאֵבֶת צַעֲקִים
 וַיִּאֲחֲזִי וְתַתְּפַרְכִּי תִאֲכַלְנָה. מִרְבָּבוֹת. וַיִּתְּלֵלִי רִנְנִי
 תִּלְלוּוִיהָ | תִּיּוֹת אֲנוֹשׁ אֲכָל. חֲרִי שְׁפָלִים.

21. הָאֶת אַחֲרֵי הָאֲזֵנָה יַעֲקֹב^p תַּעֲבִיר אֶתְלֶת
 יַחֲרִם תַּחֲלִינִי מִמְּחֶרֶת.

¹ §4g. ² §2b. ³ §8a2. ⁴ §2c. ⁵ §10c. ⁶ §5d. ⁷ §5e.

22. ¹ אַמְתָּ וְאַמְתָּ לְאַמְתָּ אָנִי וְאָנִי.

23. ² מִלֵּאם מִלְמַעְלָה תִּבְקָשׁוּ בְּלֵאָמִים.

24. ³ בֶּן-נֶכֶד כָּל-עוֹף תִּמְשַׁל-בּוֹ.

25. ⁴ שָׁרַץ נִפְשׁ יִרַק קָדָם דָּרָךְ; הַרְמִשֶׁת סִפָּר

יִשְׁבֹּט בְּקָר גִּפְר פֶּפֶר || עָרַב אֶרֶץ אָבֶן חָרַב לֶחֶם

רָחֵם דָּשָׂא. יָעוֹר עֵשֶׂב אֶרֶץ; חִשָּׁךְ אֶחָל אֵנָן || זָרַע

פָּתַח נִגַּע קָמַח פָּצַע צִמָּח | צִתֵּר שִׁתֵּם רָחַב אֶרֶח |

נָעַר פָּעַם לֶחֶט דָּעַת | תָּוָךְ מָוֶת. תָּהוּ בַּתִּי. עֵוֹן

יֵן קוֹץ תְּעִיט אֵיל עֵת אֵין בֵּית.

26. ⁵ עֵינַיִם קָרְנַיִם | אֲזַנַיִם לְרִגְלַיִם | צִתְרַיִם אֲפִיִם

נִתְרַיִם שְׁנַיִם מֵאֲתוֹם | מֵיָם שְׁמַיִם ⁶ יְרוּשָׁלַם. ⁷

II. Exercitia transferendi ex Hebraeo.

A. Nomen (pag. 25*—34*). B. Verbum (pag. 34*—47*).

I. מֵת מֵתִי מֵתָךְ מֵתָךְ מֵתוֹ מֵתִים מֵתִיךְ. גְּבוּר

גְּבוּרִים הַגְּבוּרִים, גְּבוּרֵי יִשְׂרָאֵל¹, גְּבוּרֵי חַמּוֹר חַמּוֹר

חַמְלִים חַמְלִינֵנו חַמְלִיָּהֶם. גּוֹי גּוֹיִם, גּוֹיֵי הָאָרֶץ. הָאֱלֹהִים,

אֱלֹהֵי אֲבֹרָהֶם², אֱלֹהֵי אֱלֹהֵיכֶם אֱלֹהֵי אֱלֹהֵיהֶם.

נַעֲרֵי מְגִירָה מְגִירֵיהֶם. תַּיִם, תַּיִי לֵת, תַּיִךְ בְּתַיִיהֶם.

חֵיקִי חֵיקֶךְ חֵיקָה צֵאנֶךְ צֵאנֶכֶם צֵאנָם. פָּח פָּחָךְ. תַּפּוּךְ⁸

ה' וְצִדִיק.

¹ § 11g. ² § 6g. ³ § 8b. ⁴ § 11i. ⁵ § 13, 1. ⁶ § 38. ⁷ § 9b. ⁸ § 85c.d.

II. חָקָה, חָקַת עוֹלָם, חָקוֹת חֻקֵיךָ סִבְחוּ. אַמְתָּם.
פָּלְתָךְ פְּלוֹתֵיכֶם. רָעָה, רַעַת הָאָדָם, רַעַתִּי רַעַתְכֶם רַעַתְךָ
הָרַעוּת. אֲתוֹתְכֶם וְאֲחֻזְתְּךָ, לְאַחֲזֹת עוֹלָם. שִׁיבְתָךְ. הָעֲלָה,
עַלֹת הָעָם, וְעַלְתְּךָ עֲלֵתָם עֲלוֹת עֲלוֹתֵינוּ עֲלֵתֵיכֶם. תּוֹרַת
ה', וְתוֹרָתִי. נְתִיבְתִי, נְתִיבוֹת עוֹלָם. נְתִיבוֹתֶיהָ נְתִיבוֹתֵיהֶם
מִצֵּרַת עֲדָלִים², הַמְצֵרוֹת. חֲגֹרַת בְּתוּגְרָתוֹ.

III. קוֹל בְּקִלֵּי קֶלֶךְ קוֹלָן קְלוֹת. חֲלוֹם חֲלֵמוֹ הַחֲלֵמוֹת,
חֲלֵמוֹת שְׁקָר, חֲלֵמוֹתֵינוּ. דוֹר, לְדוֹרַת עוֹלָם, לְדוֹתֵיכֶם
לְדוֹתָם. בְּרֹחוֹב. בְּאֵר, בְּאֵרוֹת הַמַּיִם. הַרוּחַ רוּחֵי רוּחְךָ
רוּחְךָ רוּחְכֶם רוּחוֹת.

IV. יוֹנָה יוֹנְתֵי יוֹנִים, c. יוֹנֵי. תֵּאנְתִי תֵּאנִים. סָאָה
סָאִים. || תַּחֲלֵלַת חֲכָמָה יִרְאַת ה'.

§ 23. קִצִּיר חֲטִיִּם, קִצִּירְךָ קִצִּירְכֶם. הַפְּלִיט, פְּלִיטִי.
אֲפָרִים², פְּלִיטֵיכֶם. גָּחֶקֶךָ. צְעִיפָה. קְדוּשִׁים. נְבִיאֵי נְבִיאֶיךָ
נְבִיאֵיהָ. הַהֲמוֹן, הַמּוֹן בָּיָם. הָאָדוֹן, אֲדֹנָי¹ יוֹסֵף²,
אֲדֹנֶיךָ אֲדֹנֵי | מְקוֹם שְׂכָם², הַמְקֻמָּוֹת מְקוֹמֵיכֶם. הַעֲוֹן
עֲוֹנָתָם. אֲחֻזְךָ הָאֲחֻזוֹת. הַמְאֹר מְאֹרַת. לְשׁוֹן שְׁקָר,
לְשׁוֹנְךָ לְשׁוֹנוֹת | בְּנִקְיוֹן, נִקְיוֹן שְׁנַיִם. || קְדוּשׁ אֲנִי ה'
אֱלֹהֵיכֶם.

I. בַּמְשָׁפֵט, מְשַׁפֵּט הַיָּחוּם, מְשַׁפֵּט, מְשַׁפְּטִים, § 24.
מְשַׁפְּטֵי ה', מְשַׁפְּטֵיו. מְגִדֵּל חֲנֻנְאֵל², מְגִדֵּלֶיהָ. מְדַבֵּר
קְדוּשׁ², מְדַבְּרָה. מְסַפֵּר הַגְּבוּרִים. מְשַׁקֵּל הַזָּהָב, מְשַׁקְלָם.
מְאָכַל פְּרֵעָה², וּמְאָכְלֶךָ מְאָכְלָם. פּוֹכֵב אֱלֹהֵיכֶם, לְפּוֹכְבִים,
לְכַבְּיָהֶם. מְלֹאךְ ה', מְלֹאכּוֹ לְמְלֹאכִים, מְלֹאכֵי דָוִד².

¹ § 19d.

וּבְהִיכְלוֹ, הִיכְלֵי שָׁן | מוֹשְׁבָם, לְמֹשְׁבָתָם מוֹשְׁבֹתֵיהֶם |
מִזְרָאֵי.

II. תְּשׁוּפֶט שׁוֹפֶטוֹ שׁוֹפְטֵיךָ שׁוֹפְטֵיהֶם. הַיִּשָּׁב, יִשְׁבֵי
הָאָרֶץ, וְיִשְׁבִּיהֶן. לְעַרְבֵי הָעָרְבִים, עָרְבֵי נַחַל. אֲיֵבֵי דוֹד,
אֲיֵבֵי, שׁוֹמְרֵךָ חֹתֵן חֹתְנֵךָ לְחֹתְנֵי לְחֹתְנֵךָ גְּאֻלְכֶם שְׁנֵאֲדָה,
שְׁנֵאֵי צִיּוֹן², שְׁנֵאֵי שְׁנֵאֵיהֶם. שְׁלַחָה. לְפָהֳלִים, פָּהֳלֵי
הוֹ, פָּהֳלֵיךָ. בְּמַעְרֹ, מוֹעֲדֵי הוֹ. | בְּמִזְבֵּחַ, מִזְבַּח הוֹ,
מִזְבְּחֵי מִזְבְּחֵךָ הַמִּזְבְּחוֹת מִזְבְּחוֹתֶיךָ. מַעֲשֹׂה, מַעֲשֹׂר
(מַעֲשֹׂה) הַדָּבָר.

III. יָדָה בְּיָדְכֶם יָדִים יָדֵיהָ יָדִיכֶם. דִּם הָאָדָם,
דָּמוֹ, דָּמֵי הַבֶּל², דְּמִיכֶם דְּמִיךָ. דָּגִים, דָּגֵי הַיָּם | שֵׁם
הַנְּהַר, שֵׁם-אֲבָרִים², שֵׁמִים בְּשִׁמוֹתֶם. הַעֵץ הַעֲצִים, עֲצֵי
גִפְרִי, עֲצֵיךָ עֲצִיךָ. | מִוֶּת וְחַיִּים בְּיַד-לְשׁוֹן.

דָּבָר הוֹ, דָּבָרֵי דָּבָרָה דָּבָרֵךְ דָּבָרוֹ דָּבָרֵנִי דָּבָרֵי
דָּבָרֵי דָּבָרֵיךָ דָּבָרֵיהֶם דָּבָרֵי יוֹסֵף². בְּשׁוֹר אִישׁ, בְּשׁוֹרָה
שְׂכִיר שְׂכִיר, שְׂכָרָה. זָמֵן אֲהָרֹן², זָמָרָה זָמָנְכֶם. שְׁלָלָה
שְׁלַלְכֶם. נָחַשׁ נִחְשָׁת. לְרַעְבֶם. נָהַר מַצְרַיִם², וְנִהְרֵתִיךָ.
צָבָא הַשָּׂמַיִם, צָבָאךָ צָבָאוֹ, אֱלֹהֵי הַצְּבָאוֹת, צְבָאוֹת
הוֹ, צְבָאוֹתֵינוּ. | בְּעֵשׂוֹן, עֵשׂוֹן הָעִיר, עֵשְׂנָה. עֶפֶר הָאָרֶץ.
חֲתָלָיו. הַחֲמַט חֲמָסִים. חֲלָבָה. חֲכָמִיךָ. חֲלָלֵי הוֹ, הַחֲלָל
הַחֲלָלִים חֲמָסוֹ.

לְבָבָם. שְׁעַר רֹאשׁוֹ, שְׁעָרוֹ. | זְקִנָה תְּצַרוֹת תְּצַרוֹתֵי,
בְּתַצְרוֹת אֱלֹהֵינוּ. יִרְכִיבָה. | יִשְׁנִים עֲרֵלָה הָעֲרֵלִים מְלֹאָה
טְמֵאִים שְׁלֵמָה טְבַעִים יְבֻשׁוֹת רַעֲבָה מְלֹאֹת צְמֵאִים.
[ע"ע] תְּצוֹ תְּצִיךָ תְּצִי, תְּצִי גְבוּר. קָן, קָן-צְפוּר,
קָנֵי קָנָה קָנִים. קָצָה קָצְנֵה. צִלְךָ צִלְמֵ, בְּצִל קָרְתֵי.

שְׁנֵי שְׁנַיִם שְׁנִיָּהֶם, שְׁנֵי רְשָׁעִים. לְבַכְּם לְבוֹת. אִמָּה
 אֲמַכְךָ אֲמַחֵם אֲמַחִינוּ | מְגַנְנֵי מְגַנְנִים, מְגַנְי נְחֹשֶׁת. | כָּל,
 כָּל־יוֹם, כָּל־הַיּוֹם, כָּלָה כָּלָנוּ¹, לְכֻלָּם. חֲקֵר־עוֹלָם, חֲקֹד
 וְהַחֲקִים, חָקֵי הָאֱלֹהִים. בְּתַמְי. חֲמוּ, בָּחֵם קִצִּיר.
 כְּרַבָּם, וְרַב הֶגֶן. חֲפִים חֲפִיָּה בְּעוֹ ה', עֲזָכֶם עֲזָה. |
 עִם הָאָרֶץ, הָעִם עֲמֹד הָעַמִּים, עֲמֵי הָאָרֶץ. שָׁקוּ שִׁקְיָהֶם.
 פִּרְעוֹן², גַּנֵּי גַנִּים. פֶּת פִּרְעוֹ³, כִּפְפָה כִּפְפִיָּהֶם,
 כִּפְי אֲהֹרֶן. שִׁר־צָבָאוּ הַשּׁוֹר שִׁרְכֶם וְשִׁרְיָה, שִׁרֵי פִרְעוֹ.
 צְרִינֵנוּ, צָרֵי יַחֲדָה. הַדְּבַר הַרַע הַזֶּה, הַטּוֹב וְהַרַע,
 רָעִים, רָעֵי גוֹיִם. הַחֹר², הַחֹרָה³ הַחֹרָה⁴, הַחִים
 הַחֵי, בְּהַחֲרֵם⁵, הַחֲרֵי אֵינֹן. פָּרִים פָּרִיָּה. יָם; יָם הַמְּלַח,
 יָם־כַּנְּתוֹת⁶, יָם־סוּד; יָמָה יָמָה יָמִים. פֶּת־לָחֶם, פֶּתִים.
 אֲדֵי הַמְּשַׁכֵּן. בְּצִדֵיכֶם. | גְּמֻלָּיָה, קִטְטִים. עִם קְדוֹשׁ
 אִתָּה לֵה' אֱלֹהֶיךָ:

[ע"נ]. אַתָּה ה', בְּאִפְפָּךְ, אֲפִים, אֲפֵי דוֹד, אֲפִיָּה,
 פַּג הַמְּגַדֵּל, לְגַגְּךָ גַּגוֹת. חֲפָךְ חֲפָךְ. אֲשׁוּ אֲשׁוֹכֶם. לְעֵת
 עָרַב, בְּעֵתוֹ, הָעֵתִים, עֵתוֹת.

I. חֲרָךְ חֲרָפָה לְחֲרָפְכֶם חֲרָכִים חֲרָכֵי חֲרָכֵי חֲרָכֵי
 § 28. חֲרָכֵי ה'. מְלָךְ בְּבֹל², מְלָכֵיכֶם. כָּלֵב כָּלֵבִים כָּלֵבֶיךָ,
 כָּלֵבֵי צֹאנֵי. כָּרֶם כָּרְמָה וְכָרְמֵינוּ וְכָרְמֵיכֶם. לִילָד
 הַיִּלָּדִים יִלְדֵי וְיִלְדֵיהֶן. לָחֵם לָחֶמְכֶם. רַחֲמָה. נָשׂוּ
 הָאָדָם, נְפֻשָׁה, נְפֻשׁוֹת, נְפֻשׁוֹת אֲבִיוֹנִים, לְנַפְשׁוֹתֵיכֶם. רַגְלָה
 רַגְלֵיכֶם. קָרָן קָרְנָה קָרְנֵכֶם קָרְנִים. קָרְנֵי רְשָׁעִים, בְּקָרְנֵי
 בְּקָרְנֵיכֶם; קָרְנוֹת, קָרְנוֹת הַמְּזַבֵּת. | עֲבָדֵי לְעֲבָדְךָ עֲבָרִים

¹ § 22*id.* ² § 17*c*. ³ § 20*c.* ⁴ § 11*f.* ⁵ § 5*d.* ⁶ § 22*k*β.

עבדיהם. חסד חסדך חסדים, חסדי ה'. העצבים.
 אלת, באלפי יהודה, אלפים. אבן אבנו אבניהם אבניך
 באבנים, אבני זפרון. עצמכם עצמי עצמים, עצמות,
 עצמתם עצמתיהם. בחרב חרבכם חרבות, בחרבות
 גבורים. ארץ הארץ בארצו הארצת בארצתם. | הדלת
 בדלתו דלתים דלתך, ודלתי הבית, דלתות, דלתות
 נחשת. קשת ובקשתי הקשתות וקשתותם¹ | צדק פצדקי.
 קבר קברו קברים קברינו, קברי מלכי ישראל. בקרבה
 קרבי. שקרים בשקריהם. הפגרים שקל שקלים, שקלי
 זהב. נזמה, נזמי הזהב. בבטנה בטן. שמשך. בתר
 בתרו בתרו. ברפים, ברפי יוסת. ברפיה.

II. זרעה זרעכם. לפצעי פצעי. פשע. פשעי
 ישראל. נגעה נגעים. פתח הבית, הפתחה הפתח
 פתחו פתחים פתחיה, פתחי עולם. | נערו, נערי הוד.
 בעלה. בעלים בעליה לבעליהו, בעלי העיר. השערה
 שעריך. נעל נעלי נעלה, נעלים בפעלים ונעליכם בפחל
 נחליה נחלי מים. פעמים, מאה פעמים. זעם זעמו
 זעמד זעמד.

III. בשבטך השבטים לשבטיהם, שבטי ישראל.
 עמקו העמקים עמקו. עתובם. עזרנו. החלק חלקי
 חלקים חלקיהם. הפצו הפצים הפציד חלבו ומחלבתו².
 IV. פפרך. חשפי. הארץ לארצה. בקרים. אונד
 אונכם אונים אונדך אוניהם, באוני העם. בחדש השני,
 חדשו החדשים חדשיו, חדשי השנה. רמת רמחים

¹ § 6eβ. ² § 22kβ.

רְמַחֵיהֶם. נִגְהָם. רַחֲבָה. אֲרַחֵךְ אֲרַחֹת, אֲרַחֹת תַּיִם.
פִּעֵלְךָ פִּעֵלְךָ פִּפְעֵלוּ פִּעֵלִים. גָּרַנִי, גָּרַנֹת דָּגָן, גָּרַנָה.
קָדַשְׁךָ קָדַשְׁיָכֶם, קָדַשׁ הַקְּדוּשִׁים, קָדַשׁי דָוִד. אֵהֵל הָאֵהֵלָה
אֵהֵלָה¹ בְּאֵהֵלְךָ אֵהֵלִים בְּאֵהֵלְךָ אֵהֵלִיכֶם בְּאֵהֵלֵי־שָׁם.
V. פָּסַת פִּסְפָּה פִּסְפִּיהֶם. בָּגַד בָּגָדוּ, בָּגְדֵי עֲשׂוּ.
הַצֹּהַר תַּמִּים פִּעֵלוּ² פִּי כָל־דִּרְכָיו מִשְׁפָּט; פִּלְגֵי־מַיִם
לְבַמֶּלֶךְ בִּיַד־הוֹי;

§ 29. עֵין הַעֵינָה, עֵין הַמַּיִם, עֵינִים, עֵינֵי הוֹי, בְּעֵינֶיךָ
בְּעֵינֶיךָ עֵינֵיכֶם. יֵין יֵינָה, יֵין חֶלְבֹן³. הָאֵיל, אֵיל
הָעֵלָה, אֵילִים. הָעֵשׂ, לָעֵשׂ הָרִים. צִיד צִידֵי. לֵיל
(לֵילָה³), לֵילֹת.

§ 30. שָׁבִי שְׁבִיָה שְׁבִיךָ. בָּכִי בָכִי. לְתִיָה, לְתִיָה, לְתִיָהם!
אָרִי אָרִיֹת אָרִיִים. חֲלִיִים חֲלִינָה. עָנִי עָמִי, עָנִי עָנֶיךָ.

A. לָעֲנִי, עָנֶיךָ, נָקִים, עָנִי עָמִי. בַּעַל הַשּׁוֹר נָקִי. ||
§ 31. B. מַחֲזֶה שָׂוֵא. מִשְׁקָהוּ הַמִּשְׁקִים. מַעֲשֵׂנֹה, מַעֲשֵׂה הוֹי,
מַעֲשִׂים מַעֲשֵׂי מַעֲשִׂיךָ מַעֲשֵׂיכֶם, מַעֲשֵׂי יָדֶיךָ. מַחֲסָה
(מַחֲ), מַחֲסָה כָזָב, מַחֲסִי (מַחֲ), מַחֲסָהוּ. מַחֲנֶהוּ. הַחֲזָה,
גֵד² חֲזָה דָוִד, הַחֲזִים חֲזָה. מִשָּׂה אֶהֱרֹן, מִשָּׂה מִשָּׂהוּ
מִשׁוֹת מִשְׁתָּם. || גְּדָלִים⁴ מַעֲשֵׂי הוֹי; עַל־אֱלֹהִים יִשְׁעֵי
וּכְבוֹדֵי צֹהַר־עֲנִי מַחֲסִי בְּאֱלֹהִים⁵; טוֹב הוֹי לְפָלַל וְרַחֲמָיו
עַל־כָּל־מַעֲשָׂיו;

שָׂדֵי שְׂדֵיךָ; שְׂדוֹת שְׂדוֹתֵיכֶם. קָנָה הַמְּקָה, קָנָה
הַקָּנִים, קָנִי מְנוּרָה. נָוָה צִדִּיקִים, נָוָהוּ. פָּנֶיךָ, לְפָנֵי.
מִזְבֵּחַךְ עָמְנִי צִרְיָה גְּוִיָהם חֲלִמְתָיו רָגַל חֲרִבְתָם

¹ § 22iβ. ² § 85e. ³ § 20ca. ⁴ § 85d. ⁵ § 10c4.

סלעי שביום החכמים אדניכם חיה משלו שקים חמך
 רעותיהם זהבם פפוך שללכם ישביה פשעי רגלו
 מכסהו גבוריך קלה לחכם שריהם אלהינו צלמיו
 גשמייהם חרבו מגדלים טכרך סלע עלתך מלאכיו חפו
 תפוך מלפנכם חברתי חברתי אכלך, יונה והרגלים
 שצריהם מחסנו צלמיכם פחקתם פלתך פדים חללך
 עיניה שבטך לחנה גפתייהם מגפיו פתניהם שרים
 בצלמנו שישך חרבתייהם גשמים תשוקתך לפשעכם
 חקך להיכלים. || מתי מלחמה, בתם-לכבי, עבדי
 אבימלך, מכסה התבה, עצמות יוסת, משלי שלמה,
 חכמי לב, חלל חרב, ואילי צאנה, שצרי ציון, שיבת
 עבדך, נביאי ה', גשמי ברכה, רגלי הפתנים, פכוכבי
 השמים, עם אחד.

I. הנת הים, הנתם. בן-מאת שנה¹. שנת הרעב, § 33.
 שנתו, שנתים, שנים שנינו, שני חגי שרה²; שנות חיים,
 שנותי. עצה, עצת הזקנים, עצות. תועבת מצרים².
 תועבות, תועבת הזוים, תועבתך תועבתייהם.
 II. ממלכות, ממלכות הארץ. לממשלת היום.
 מחשבת דמן², מחשבות, מחשבות לבו, מחשבתם
 מחשבותיהם. משפחות, משפחתם. למשפחותיהם.

נקמות, נקמת ה', נקמתנו. רבבות, רבבות אפרים², § 34.
 ברבבותיו. וצותח ירושלם, צותחך. ברבבות, ברבבות,
 ברבבותיכם. נבלת איזבל², נבלתם. | אנתתי אנתתי.
 זעקתי זעקתם, זעקת סדם². צעקתו.

מִלִּפְתַּי שְׁבֵא¹. עֲלֻמוֹת. שְׁלֻמוֹת רַעַד, שְׁלֻמוֹתוֹ וְשְׁלֻמוֹת
 שְׁלֻמוֹתֵיךָ שְׁלֻמוֹתֵיכֶם. נְעֻרוֹת, נְעֻרוֹת אֶסְתֵּר², וְנְעֻרוֹתֶיהָ. |
 בְּקַעַת יְרֵחוֹ³, בְּקַעוֹת. שְׁפַחַת שִׁדָּה, שְׁפַחַתֶּךָ הַשְּׁפַחוֹת
 שְׁפַחַתֵיכֶם. שְׁמֵלַת אִשָּׁה, שְׁמֵלַתֶּךָ שְׁמֵלַתֵיךָ.
 שְׁמַחַת עוֹלָם, שְׁמַחַתֵי שְׁמַחַתְכֶם. מִנְחַת שָׂוֵא, מִנְחַתֶּךָ.
 יְרֵאת אֱלֹהִים, בְּיִרְאָתֶךָ. אִמְרַת ה', אִמְרַתִּי; אִמְרוֹת
 ה' (אִמְ' 7, 12 ψ) אִמְרוֹת טְהוֹרוֹת | עֲגֻלַת בָּקָר, עֲגֻלוֹת
 בַּיִת אֲנֹךְ⁴. חֲרַפַּת עֲמוֹ, חֲרַפְתֶּם. | עֲרֻלַת לְבַבְכֶם, עֲרֻלַתְכֶם
 הָעֲרֻלוֹת, עֲרֻלוֹת פְּלִשְׁתִּים⁵, עֲרֻלְתֵיהֶם.

§ 36. I. מִשְׁמֵרְתֵי מִשְׁמֵרוֹתֵיהֶם. מוֹלְדֵתֶךָ, אֶרֶץ מוֹלְדֵתוֹ.
 אֲדִירַת שֶׁר, אֲדִירוֹ. | תּוֹכְחוֹת. בְּטַבְעַת הַמֶּלֶךְ, טַבְעָתוֹ
 טַבְעַתֵיהֶם טַבְעָתֶם. מִשְׁפָּרְתֵי לְגִלְגָּלְתֶם.

II. אִמֵר אִמְרִים אִמְרַת הָאִמְרוֹת. יוֹנְקָתוֹ יוֹנְקוֹתָיו
 יוֹנְקוֹתֶיהָ | תְּשִׂאתִי תְּשִׂאתֵינוּ. | תְּפָאֲרֵתֵנוּ.

§ 37. מַלְכוּת שְׂאוּל⁶, מַלְכוּתֶךָ. גְּלוּת יְהוֹרָה, גְּלוּתֵנוּ. |
 מִצְרֵי מִצְרַיִם הַמִּצְרֵי הַמִּצְרֵי. תַחְתֵימֵי תַחְתֵימֵי תַחְתֵימוֹת.
 תַּפְנִימֵי תַּפְנִימֵי תַּפְנִימֵימוֹת.

§ 38. I. בְּיִרְאָתוֹ אֲבוֹתֵינוּ בְּתֵינוּ בְּתֵנוּ אֲשִׁיךְ אֲחוֹתֶם.
 בְּנוֹ בְּנֵתֶם בְּנֵתֵיהֶם אֲבִיךָ אֲחִינוּ אֲחֵינוּ אִישׁוֹ בְּנוֹךְ
 אֲחֵינוּ אֲמָתֶךָ בֵּיתוֹ אֲחִיךָ בְּנֵיכֶם וְאֲמֵהוֹתוֹ אֲבִינוּ
 בְּנֵה אֲחִיךָ אֲבִיךָ בְּנֵתֵנוּ לְאֲחִיךָ, בֵּית אֲחֵי אֲדֹנָי.

II. הָעָרִים בְּפִיו פְּלִיךְ הַשְּׁמִימָה הָרְאשִׁים וְרֵאשׁוֹ
 פִּיךָ מִימֶיךָ. שְׁעַר־עִירוֹ, רֵאשֵׁי הָעָרִים, עָרֵי הַגְּבוּלִים,
 מִימֵי מִצְרַיִם, תַּחַת שְׁמֵי ה'.

I. תּוֹעֲבֹתֶם שְׁפַחַתֶּךָ נְשִׂמוֹתוֹ מִשְׁפָּרְתֶךָ שְׁמֵחוֹת. Rep.

שְׂמֹלְתֵיכֶם נִבְלָתָה עָרְלָחוּ שְׂפָחָתוֹ, צָצְקָתָה הָעֵם, בְּרִכּוֹת
טוֹב, לְשֵׁמֶת חַיִּים, מִשְׁפָּחוֹת רְאוּבֵן.

II. עֲשֶׂתָה זְמַנִּים בְּנֵי בָנִים וְתַפְאֶרֶת בָּנִים אֲבוֹתָם:

אֲנִי עֲבָדְךָ בְּרֹאֲמִתְךָ; תִּזְעַבְתָּ הוֹ שִׁפְחֵי שְׁקָר: לֹא
מִחֲשָׁבוֹתַי מִחֲשָׁבוֹתֶיכֶם וְלֹא בְרִכּוֹתֶיךָ וְדַבְרֵי נֶאֱמָר הוֹ:

שְׁשֵׁת בָּנִים, בְּנוֹת שֵׁשׁ, שֵׁשׁ שָׁנִים, שְׁשֵׁת יָמִים. § 39.

עֲשֶׂתָה אֲנָשִׁים, פָּרִים עֲשֶׂתָה, עֶשֶׂר שָׁנִים, עֲשֶׂתָה יָמִים,

עֲשֶׂתָה הוֹדָבְרִים. || אַרְבָּעָה עֶשֶׂר כְּבָשִׂים, שְׁלֹשָׁה עֶשֶׂר

פָּרִים, שָׁנִים עֶשֶׂר שִׁבְעֵי יִשְׂרָאֵל; שְׁתַּיִם עֲשֶׂתָה אֲבָנִים,

שְׁלֹשׁ עֲשֶׂתָה עָרִים; עָרִים תִּשַׁע עֲשֶׂתָה. || חֲמִשָּׁה עֶשֶׂר

שִׁקְל, שְׁמֹנֶה עֶשֶׂר אֵלֶּת, אַרְבָּעָה עֶשֶׂר יוֹם, שָׁנִים עֶשֶׂר

אִישׁ, שְׁנֵי עֶשֶׂר בָּקָר; שְׁמֹנֶה עֲשֶׂתָה אֲמָה, שֵׁשׁ עֲשֶׂתָה

נֶפֶשׁ, תִּשַׁע עֲשֶׂתָה שָׁנָה.

חֲמִשׁ שָׁנִים וְשִׁבְעִים שָׁנָה, אַרְבָּעִים וְחֲמִשׁ שָׁנָה,

שִׁבְעִים שָׁנָה וְחֲמִשׁ שָׁנִים.

מֵאָה אִישׁ, מֵאֹתָם שָׁנָה, עֲדִים מֵאֹתָם, תִּשַׁע מֵאוֹת

שָׁנָה, שְׁלֹשׁ מֵאוֹת שְׁוֹעָלִים. || אֵלֶּת אִישׁ, אֵלֶּת פְּעֻמִּים,

שִׁבְעַת אֲלָפִים פָּרָשִׁים, עֲשֶׂתָה אֲלָפִים אִישׁ, מֵאָה

אֵלֶּת פָּרִים.

שְׁמֹנֶה יָמִים, עֲשֶׂתָה גְּמָלִים, שְׁתַּיִם עֲשֶׂתָה שָׁנָה, שֵׁשׁ

מֵאוֹת פָּסָה. טוֹב־לִי חוֹרֶת־פִּיךָ מֵאֲלָפֵי זָהָב וְכֶסֶת:

בְּאַרְבָּעָה עֶשֶׂר לַחֹדֶשׁ. בְּאַרְבַּע עֲשֶׂתָה שָׁנָה לְמִלְחָה

חֲזָקָתוֹ.⁹ אֵלֶּת פָּסָה.

I. בְּאַלְהֵיךָ בְּחִלּוּמֵי בְּמִקְמוֹנֵי לְעִבְדֶּיךָ לְלִשְׁנֹתָם

לִירְאוֹ בְּעֲמֻרָה⁹ פִּירוֹשׁ לָם⁹ מִנְעֻרֵינוּ מִרְחֻבָּה מִהַחֲצֵר

מִעֲמֻרָה וְאַל־תִּהְיֶה וְתֵאנִיכֶם וּבְגָדֵיכֶם וּמִשְׁפָּטֵי וַיְלִדִים

§ 44.
45. 46.

וְאֵלֶיךָ וְתִסְדְּרוּ וּפְגַרְיָהֶם | מִתּוֹרַתְךָ לְמִקְמוֹ מִשְׁפָּטֵי
 מִרְשָׁעִים וְדַרְכֵיךָ וּפְתִיחֵיהֶם וְנִעְלִינוּ מִסְפָּרְךָ וּמִזֶּרְעֶיךָ
 מִהַשְׁלָל מֵאִפְכָם לְרַעְבָם וְעֲצָבֶיךָ וְסִפְרֵים מִצִּיּוֹן מֵאֲהֲלֶיךָ
 מִקְבְּרֵיהֶם וּכְרַמֵּינוּ עֲרֻבְכֶם וּבְגָדֵים בְּבִשְׂרֵיכֶם מִפְּנֵיהֶם
 וְנִחְלִים מִפְּרִיּוֹ וְשִׁעְלֵכֶם מִנְעֻרֵיוֹ פְּעֻבָּדִים מִיְּהוּדָה מִרְחֹם
 לְמִקְמַלְתֶּם בְּשִׁמוֹתֶם מִפְּנֵיךָ מִפְּנֵיהֶם || וּפְגַרְיָהֶם עֲלֵיהֶם,
 בַּקֶּצֶה שָׁרְהוּ, מִזֶּהָב אוֹפִיר¹, וְזָהָב¹ הָאָרֶץ, מִיַּלְדֵי
 הָעִבְרִים, וְחֵתָן הַפְּלֶה, מִצֵּד הַקְּצָרִים, מִגְּמֵלֵי אֲדָנוּ,
 בְּרִקְיעַ הַשָּׁמַיִם, עֵצִים מִעֲצָמֵי, מִקֶּצֶה² הַיַּרְדֵּן², מִקְּרִיב עִמּוֹ,
 בְּמַעְרוֹת צִרִים. || וּבַחֲקֹתֵיהֶם וּלְשֹׁפְטֵים וּמִשְׁנָאֵי יְלַמְשָׁלִים
 וּמִהַרְרֵיהֶם וּבְלִשׁוֹנָם וְלֵאֲלָפִים וּבַקִּשְׁתֵּי וּכְמִשְׁפָּטֵי הָעָן
 וּבְסֹלְעִים וְלֵאֲבָלְכֶם וּמַעֲוֹנוֹתֵיכֶם וּבְרַחֲבֵתֵיהֶם וּגְבֻשְׁרֵי
 וְלֵאֲלָפֵיהֶם וּמִפְּרֻקָּה וּבְפִשְׁעֵיכֶם וּבַמְדָּבָר וּבְלִבְבָךָ | וְכַמְשֵׁב
 לְצִים, וְלִרְשָׁעֵי הָאָרֶץ, וְלַמְקוֹה הַמַּיִם. || נֵר לְעֵלֵי דְבָרְךָ
 וְאוֹר לְנִתִּיבֹתַי: אֵל גָּדוֹל הוּא וּמְלֶךְ גָּדוֹל עַל-כָּל-אֱלֹהִים:
 הוּא צוּרֵי וַיְשׁוּעָתִי: דָּמוֹ בְּרֵאשׁוֹ וַאֲנַחֲנוּ נִקְּיִם:

II. וּמִמְשַׁלְתֶּךָ פְּדוּמוֹתֵנוּ לְאֲנֹשֶׁיךָ בְּעֲצָתְךָ וּשְׁנוֹתֶם

וּשְׁנֵיהֶם וְאִמְתּוֹ בְּכִלְיָהֶם וּמְנוּחֵיכֶם וּמִיְמֵיהֶם וּבִימֵיכֶם
 וְלִבְנֶה וּמְנוּחֵי וּבְמִשְׁפַּחְתּוֹ וּלְנִשְׁיָכֶם. | וּבַתְּכַחוֹת חֲמָה,
 בִּימֵי אִמְרָפֶל³, מִיְמֵי שְׁלֵמָה³.

§ 54. מְלֶךְ מְלִכְתָּ מְלִכּוֹ. שְׁמֵרָה שְׁמֵרָתִי שְׁמֵרָתֶם שְׁמֵרוּ.
 שְׁמֵרָתִי. מְלָרוּ מְכֵרָתֶם. זְכָרָה זְכָרְתָּ זְכָרְנוּ זְכָרְתָּ זְכָרְתָּ
 פְּרַחְנוּ פְּרַתִּי פְּרַתִּי. שָׁכַב שָׁכַבְתָּ. סָגְרוּ סָגְרוּ רְדַפְתִּי
 רְדַפְתֶּם. | שְׁלַחְהוּ שְׁלַחְתֶּם שְׁלַחְתִּי. חֲפְרוּ חֲפְרוּ חֲפְרֵתִי.

¹ § 5d. 46a3. ² § 6f3.

יִפְרֹדוּ יִפְרְדוּ אֶסְתֵּר נִסְתֵּר תִּפְקֹתְנָה תִּשְׁמֹר תִּשְׁמְרֵי יִשְׁרָפוּ
תִּשְׁרֹף אֶפְבֹּדָה אֶשְׁפֹּטָה נִשְׁפֹּטָה | הַנְּשֹׂאֵר הַנְּשֹׂאֵרֹת
הַנְּשֹׂאֵרִים הַנְּשֹׂאֵרוֹת, נִסְתֵּר נִסְתֵּרִים נִסְתֵּרוֹת.

§ 60. בִּקְשׁ בִּקְשֵׁי בִקְשֵׁתֶם הִבְרוּ הִבְרוּ הִבְרָה הִבְרָנוּ
הִבְרָה הִבְרָה שְׁלֵמָתָם | הִבְרָה הִבְרָה כִּפְסֵם בִּקְשָׁה בִקְשֵׁי |
לְדַבֵּר דַּבֵּר דַּבְרֵי דַבְרֵי הִבְרוּ לְמַדְנָה יִדְבֵּר תִּדְבֵּר נְדַבֵּר
תִּדְבְּרוּן תִּדְבְּרוּן תִּדְבְּרָנָה נִבְקֵשׁ הַבְּקֵשׁוּ מִבְּקֵשֵׁי ה',
מִבְּשׂוּר מִבְּשׂוֹרֹת מִבְּשׂוֹרִים, מִקְנֵשׁ מִקְנֵשֵׁיכֶם,
מֵאִסָּה, מֵאִסְפֵּכֶם, מֵאִסְפֵּי הַמְדַבֵּר¹ || קִבֵּר גִּבְנֵתִי שְׁלַחוּ
יִדְבֵּר מְדַבֵּר שְׁלַחַה תִּלְקֹטוּ לִקַּח לִקְחָה יִלְדוּ יִלְדָהם.

§ 61. הַמְטִיר הַבְּדִיל הַבְּדִילָה הַבְּדִילוּ הַבְּדִילָה הַבְּדִילָתָם.
הַשְּׁפִים הַשְּׁפִמָתָם הַשְּׁחִית הַשְּׁחִיתִי הַשְּׁחִיתָם | לְהַבְדִּיל
לְהַשְׁפִּיל הַשְּׁלֵף הַשְּׁלִיכִי הַשְּׁלִיכוּ | אֶשְׁלִיף תִּשְׁלִיכִי יִשְׁלִיכוּ
נִשְׁלִיכָה אֶשְׁחִית אֶל-תִּשְׁחִית וְשְׁלֵף מִבְּדִילִים
מִשְׁחִיתִים מִקְרִיבֵי הַקְּטָרֹת, מִזְכִּיר מִזְכֵּרָת || הַשְּׁלֵכָה
הַשְּׁלֵכוּ יִשְׁלִכוּ מִשְׁכֵּב מִשְׁלֵף מִשְׁלָכִים מִשְׁלָכָה.

§ 62. הַתְּהַלֵּף הַתְּהַלֵּף-נַח הַתְּהַלֵּכָה הַתְּהַלֵּכָה לְהַתְּהַלֵּף
מִתְּהַלֵּף מִתְּהַלֵּכָה מִתְּהַלֵּכִים אֶתְהַלֵּכָה יִתְהַלֵּף תִּתְהַלֵּכָה
יִתְהַלֵּכוּ. הַתְּאֶפֶק הַתְּאֶפֶק אֶתְאֶפֶק תִּתְאֶפֶק, הַחֲרַב
הַמִּתְּהַפֵּקָה.

§ 63. תָּאוּל תָּאוּל. עָצַר עָצַר. הַמְלֹךְ² תְּמֹלֵךְ אִם-מְשׁוּל
תְּמֹשׁל בְּנִי:

Rep. קָרֹב הו' לְנִשְׁבְּרֵי-לֵב: דְּרִשׁוּ הו' בְּהַמְצֵאוֹ: נִפְשָׁנוּ
כְּצִפּוֹר נִמְלֹטָה מִפֶּחַ יוֹקֵשִׁים הַפֶּחַ נִשְׁבֵּר וְאִנְחָנוּ נִמְלֹטָנוּ:

¹ § 17b. ² § 42, 1.

נָצַר לְשׁוֹנֵךְ מֵרַע וּשְׂפֹתֶיךָ מִדְּבַר מִרְמָה: בֵּן יִבְדֵּד
 אָב וְעָבַד אֲדֹנָיו: ה' מִלֵּטָה נִפְשִׁי: נְדָרֵי לַה' אֲשַׁלֵּם:
 אֶל־תִּסְתֵּר פְּנֵיךָ מִמֶּנִּי: בַּיִת וְהוֹן נִתְלַת אָבוֹת וַיִּמָּה'
 אִשָּׁה מִשְׁפָּלֹת: עֵינַי־כֹּל אֵלֶיךָ יִשְׁבְּרוּ וְאַתָּה נֹתֵן לָהֶם
 אֶת־אֲכָלָם בְּעֵתוֹ:

§ 64. וְזָכַרְתִּי וְשָׁלַחְתִּי | וַיִּמְכֹּר וַיִּרְהֹף וַיִּמְכְּרוּ וַיִּקְבְּרוּ
 וַיִּשְׁפֹּב וַיִּגְדֵּל וַתִּרְפַּבְּנָה וַיִּגְדְּלוּ וַאֲשָׁאֵל וַאֲזַכֵּר | וַתִּקְבְּרוּ
 וַיִּפְרְדוּ | וַיִּדְבְּרוּ וַיִּבְקַשׁ וַיִּלְקַט | וַיִּבְהַל וַיִּשְׁפֹּם וַתִּשְׁלַף
 וַיִּשְׁפִּימוּ וַיִּשְׁלְכוּ | וַיִּתְעַצֵּב וַיִּתְעַצְבוּ.

§ 65. I. גִּרְשִׁיתָ גָּרַשׁ אֲנִי־שׁ יִבְרָהּ וַיִּבְרָהּ וַיִּבְרַחְתִּי וַיִּדְרַג
 תִּהְרַגְנָה וַאֲסַפּוּ יַעֲזֹבוּ. שָׂרָף¹ טָרַף | מִצְחָק. בְּשִׂיחַ
 מִרְחֶפֶת וַיִּנְחַם לְהַתְנַחֵם נִכְחַד וַתִּכְחַשׁ וַיִּמְמָהּ. נִחַשׁ
 וַנְחַשׁ בּוֹ. מִתְרַף וַתִּמְהַר.

II. שָׁמַע מִשְׁלַח מִצְלִיחַ. לְבָרַח פְּשָׁמַע. וְהִצְלִיחַ.
 תִּצְמִיחַ. אֲשִׁיבַע² || שָׁמַע פְּרַח־לֵךְ וַתִּפְרַח וַיִּזְרַע וַיִּפְתַּח
 גָּאֵל יִשְׁחַט | וַיִּבְקַע וַיִּפְתַּח וַיִּגְלַח וַיִּשְׁבַּע | תִּחְמַל
 תִּחְמַלּוּ. וַיִּחְבַּשׁ וַתִּחְמַד³ וַיַּעֲרֹף וַיִּקְהַשֵּׁף וַיִּקְהַפְכוּ תִעְבְּרוּ
 וַתִּעְמְדְנָה וַיַּעֲזֹב תִעֲזֹבוּ תִעֲבֹדוּ תִעֲבֹדוּן וַתִּעְבְּרוּ
 וַיַּעֲבְרוּ נִחַרְגוּ | תִּאָּהֵב תִּאָּהֲבוּן תִּאָּנַס וַחֲפִמּוֹ וַיִּתְרַדוּ.
 נִחַשְׁבָנוּ וַנִּאֲסַפּוּ נִהַרְסוּ הִעֲשִׂרְתִּי הִאֲזִין הִעֲבִירוּ
 וְהִצְבְּרָתָם וַיִּחְסְרוּ וַיִּאֲסְרוּהוּ. הִתְרִיד וְהִתְרַדְתִּי יִחְזָקוּ.
 III. עֲבַרְתָּם תִּשְׁבַּתָּם אֲסוּרִים. צִעְקִים תִּשְׁאֲבַח
 לְאֵבִים לְעֹזב בְּהִשָּׁף לְעַבֵּד. צִעְדָה רִחְצוּ. וַיִּשְׁחַטוּ
 וַיִּרְחֲצוּ וַנִּשְׁאֲלָה (ipf.). נִבְהַלּוּ נִבְהַלְתִּי. וַיִּבְחַנוּ תִבְחֲנוּ

1 § 63f. 2 § 95d. 3 § 64i.

וְהַשְׁעָנִי וַיִּאֲחֶזְזֵנִי וַיְהַאֲחֶזְזֵנִי אֶל־הַתְּאֲחֶזְזֵנִי אֶתִּי. וְהַשְׁתִּירֵנִי¹
 מִשִּׁחַת וְהַתְּפַקְחֵנִי וְהַתְּבַלְעֵנִי וְהַתְּבַלְעֵנִי וְזֶרְעָתָם. וְהַחֲזִיקוּ
 וְהַחֲזִיקוּ וְהַחֲלִיפוּ הַאֲזִינוּ הַאֲזִינוּ וְאֶעֱמֵד אֶעֱבִיר ||
 וַיִּשְׁאֵר. וְהַתְּפַקֵּם רִחוּ. וַיִּנְחָם (7), וַיִּנְחָם (2). רְחִצּוּ
 סָעְדוּ צְעֻקְנָה. בְּרַכּוּ וְאֶבְרַכְהֵ. שִׁמְעַת.

Rep. אָמַר עָצַל אָרִי בְחוּץ בְּחוּף רְהוּבֹת אֶרֶצְתִּי: בְּרַכִּי
 נַפְשִׁי אֶת־הוּ; מִדְּרוֹ² שָׁכְחוּ מַעֲשֵׂיו: יִבְרַךְ יִרְאֵי הוּ
 הַקְּטָנִים עִם־הַגְּדֹלִים: || יוֹדֵעַ צְדִיק נֶפֶשׁ בְּהַמָּתוֹ: עֶבֶד
 אֲדַמְתוּ יִשְׁבַּע־לָחֶם³: אֹרֶר־צְדִיקִים יִשְׁמַח וְנֵר רְשָׁעִים
 יִדְעָה: בֵּין חָכָם יִשְׁמַח־אָב: עַד־מָתִי רְשָׁעִים הִעֲלִזוּ:
 שִׁבְרֵי הַלְּתוֹת נִחַשְׁתָּ וּבְרִיחֵי בִיזָל גִּידַע: צְדִיק אֵכֵל
 לְשִׁבַּע נֶפְשׁוֹ וּבִטֶן רְשָׁעִים הִתְחַסֵּר: רְחוּק הוּ מִרְשָׁעִים
 וְחַפְלַת צְדִיקִים יִשְׁמַע: בְּרוּךְ הַנִּבְרָא אֲשֶׁר יִבְטַח בְּהוּ:
 בְּרַב הַבְּרִים לֹא יִהְיֶה־לְפֶשַׁע וְהוֹשִׁיעַ שְׁפָתָיו מִשִּׁכִּיל: הוּ
 שִׁמְעָה תְּפִלָּתוֹ: בְּטַח אֱלֹהֵי בְּכָל־לֵבָב וְאֶל־בִּינְתָהּ
 אֶל־הַשָּׁעֵן: || לֹא הִשְׁמִידוּ אֶת־הַעַמִּים אֲשֶׁר אָמַר הוּ
 לָחֶם. וַיִּתְעַרְבוּ בְּגוֹיִם וַיִּלְמְדוּ מַעֲשֵׂיהֶם. וַיַּעֲבֹדוּ אֶת־
 עַצְבֵיהֶם וַיִּשְׁפְּכוּ דָם נָקִי וְסִבְיָהֶם וּבְנוֹתֵיהֶם אֲשֶׁר
 זָבְחוּ לְעַצְבֵי כְנָעַן: || שׁוֹמֵר הוּ אֶת־כָּל־אֲהָבָיו וְאֵת
 כָּל־הַרְשָׁעִים יִשְׁמִיד:

§ 66. אָמַר וְאֶמְרָתִי וְאֶמְרָתָם תֵּאמְרוּ תֵּאמְרוּ נֹאמַר וְאֶמְרָה
 תֵּאמְרוּן וְנֹאמַר וַיִּאמְרוּ וְתֵאמְרוּ וְתֵאמְרָנָה אֲמַרִים לֹאמַר
 אָמַר אֲמַרִי יֹאמַר יֹאמַר | אֲכַלְתָּ אֲכַלְתִּי תֵאכְלוּ תֵאכְלוּ
 וְאֲכַלְהוּ וְאֲכַלְהוּ וְתֵאכְלוּ וְתֵאכְלוּ וְתֵאכְלוּ אֲכַלוּ

¹ Iptv. § 62b. ² § 84f. ³ § 83b.

לֹאֵלֶּל יֵאָכֵל אֶחָזֶה יֶאֱחָזֵק. || תִּקְנֶה רְשָׁעִים תֵּאָבֵד: לָמָּה
יֵאָמְרוּ הַגּוֹיִם אֵיךְ נָא אֱלֹהֵיהֶם:

וַיִּפֹּל וַיִּפְּלוּ נִפְלָה נִפְּלוּ וְלֹהֲתַנְפֹּל הַגִּיד הַגִּדָּה § 67.

וְאֶגִּידָה וַיִּגֵּד וַיִּגְדֵּהוּ הַגִּידִי הַגִּידוּ מַגִּיד, מַגִּידֵי הַחִידָה,
מִגִּדָה לְהַגִּיד הַצִּיל וַיִּצַּל וְהַנְצִיל הַשְׁיִיגוּ תַבִּישׁ וַיִּנְשֹׁק

הַגִּידֵהוּ־נָא, הַגִּישָׁה לִי, וַיִּתְנַפֵּר, וַיִּסֶּךְ נִסְךְ, וַיִּגֵּד יָקַם
נָצַב נִצְבִים נִצְבָה לְנֹדֵר לְנִגְתָּ, בְּנִסְעַ לְנִשְׁק־לוֹ. יִנְעַם

וַיִּנְהַג. וַתִּגְשׁוּ וַיִּגְשׁוּ וַתִּגְשְׁוּ, וַיִּגְשׁ אִתָּם, גִּישָׁה־נָא גִשְׁוּ־נָא
עַד־גִּשְׁתוּ וַיִּשְׁק־לוֹ וַיִּפַּח וַיִּשַׁע הַנִּינֵעַ לְנִבֵּעַ תִּגְעוּ מַגִּיעַ.

נִסְעוּ וַיִּסְעוּ וַיִּסְעוּ, נִסְעָה 12, 32, בְּנִסְעִים || לָקַח וְלִקְחָתָּ
לָקַח לְקַחוּ תִקַּח קַחוּ תִקְחוּ קַחְתָּ וְלִקְחֹתָ וְאֶקְחָה

נָקַח וְתִקַּח לָקַח נָח וַיִּקְחוּ קַחְתֶּם בְּקַחְתֶּם | נְתַנְתָּ נְתַנּוּ
וְנָתַתִּי אִתָּן תִּתְנוּ נָתַן לָתֵן נָתַתָּה (12) וְאֶתְנָה וְאֶתְנָה

לָתֵת נָתַתִּי נָתַתְוּ וַתִּתְּנֵהוּ וַתִּתְּנֵהוּ וְאֶתְּנֵהוּ || בְּנִי
תִּוְרַתִּי אֱלֹהֵי־שִׁפְתַי וּמִצְוֹתַי יִצַּר לִבִּי: תִּנְהַ בְּנִי לִבִּי

לִי: צְדָקָה תִּצְוֵל מִמֶּנֶת: הַשְּׂמִימִים מִסְפָּרִים כְּבוֹד אֵל
וּמַעֲשֵׂהוּ יָדָיו מַגִּיד הַרְקִיעַ:

וַיִּגְלַד וַיִּגְלְדוּ וַיִּגְדַּר וַיִּגְדְּרוּ פֶן־תִּגְדַּרְשׁ וַיִּגְדַּע תִּגְדַּעוּ הַגִּסְרוּ § 68.

וַיִּנְצַעַה וַיִּנְצַעְצוּ | הוֹלְדָה וַיִּוְדְדוּ וַתִּוְדַד לְהוֹרִיד וְהוֹרִידְתֶם
הוֹדִיעַ וְהוֹרִידוּ (12), הַפִּוְחָרַת, וַיִּסַּח שִׁלַּח, וַתִּסַּח לְלָדָת,

נִוְדַע, לֹא תִסְפוּן, הוֹרִידָה תִסַּח וַיִּוְסְפוּ הוֹשִׁב מוֹשִׁיב
וַיִּוְשַׁב נוֹעֲצוּ הַכִּית וְהוֹכַח הַכַּחַח וַיִּוְכַח וַיִּוְכַחוּ הוֹבִישׁ

אוֹבִישׁ, הוֹאֵלְתִי לְדַבֵּר | גִּשְׁתִּי וַיִּשְׁן אִישָׁן תִּירַשׁ יִירַשׁוּ
יִרְשׁוּ לְרִשְׁתֶּךָ יַעֲפוּ יִיעַת יַעֲפוּ אִיעֲצָה יַגְעִתִי וַיַּגְעוּ |

אֵלֶּד תִּלְדֵי וַיִּלְדוּ וַתִּלְדֶּךָ מִגִּלְדָת בְּלִדְתָהּ וַיִּגֵּד נִרְדָה,

יָרַד יִרְדְּנוּ יַרְדֵּי אֶרֶץ¹, רְהוּ-שָׁמָּה וְיִרְדִּים וְתָשִׁב וְיָשֹׁב
 לְשִׁבְתְּ שְׂבִי תִשְׁבוּ, יִדְעוּ יָדַע אֲדַע אֲדַע וְנִדְעָה וְנִדְעָה יִדְעוּ
 לְדַעַת יִדְעִין וְיִדְעוּ יִדְעוּ | וְהִלְכְתֶם תֵּלֶךְ הַהֹלֵךְ וְאִלְכָה
 וְתִלְכְנָה וְאִלְכָה מִתְהַלֵּךְ לִלְכֹת, לְהֹלֵךְ הֹלֵךְ, הִלְכָה
 קָחוּ וְלָכוּ, הוֹלְכֵי מוֹלִיךְ מוֹלִיכוֹת | תוֹכֵל יוֹכְלוֹן וְתוֹכֵל
 לֹא נוֹכֵל וְיָבֵר, לֹא אוֹכֵל לְהַמְלִיט. יִרְאֵת ה' תוֹסִיֵת
 יָמִים:

§ 69. יִיטְבֵלֵי, וְיִיטְבוּ דְבַרְיָהֶם, אֵיטִיב עֲמָה, תִיטִיב
 וְאֵיטִיבָה מִיטִיבִים לְהוֹיטִיב וְתִיטִיב הוֹיטִיבָה (!2), וְיִנְקָתֶם
 תִינְקוּ הוֹינְקָה מִינְקָת מִינְקָתוּ מִינְקוֹת מִינְקוֹתֶיךָ
 וְאִימְנָה. יָבֵשׁ יָבֵשָׁה יָבֵשׁוּ וְיָבֵשׁוּ הוֹבִישׁ אוֹבִישׁ. טוֹב
 אֲפָה וּמִטִּיב:

§ 71. אֲקוּמִים תְּקוּמִים יְקוּמְמוּ רִימְמָתִי מְרוּמִים יְרוּמִים
 תְּרוּמְמָנָה יְעוּפָתָה || קָמָה קָמוּ פָר פָּרְתָה פָּרְתִי נָסוּ
 נָסְתֶם נָסְנוּ לְגוֹר לְנוֹס לְמוֹת קוּמוּ קוּמִי סוּרוּ שׁוּבָה
 לִשְׁוִי וְצוּרָה יָסוּר נְפוּץ וְיָסוּרוּ וְיָנוּסוּ אָמוּת וְנָקוּמָה
 אָמוּתָה, מוֹת תְּמִתוּן, וְיַמְלוּ, בְּהַמְלוּ, הַמּוּל יְמוּל, נָכוֹן
 נְמוּטוּ אָמוּט יָאֵתוּ יָאוּת אָקִים תְּמִית וְהָקִם וְהָכֵן הָסֵר
 הָסֵרוּ, הָעֵד הָעֵד, לְהַמִּית לְהָסִיר מְקִים מְרִיקִים יוּמָת
 מוּמָת מוּמְתִים הָמָתוּ, נַע וְנָד, הַקְמָתִי וְהַקְמָתִי הַשִּׁיבְנוּ
 הַרְמָתִי הַרְיִמְתִי תְמוּטִינָה | אֶל-תְּהַס יָמָת וְיָמָת וְיָמָת
 וְיָנָס וְתָרָם וְיָרָץ וְיָמַל וְתָגֵר וְיָמָת וְיָפֵץ וְיָרָק, וְתָנַח
 וְתָפָה, וְנָכַח ה' אֶת-רֵיחַ תְּנִיחָתוֹ, וְיָסֵר (!2) | תְּנִיחוּ
 וְתַפְחוּ || הָשִׁיב וְתָשִׁב תָּשׁוּבִי תָשִׁיב תָּשִׁיב וְיָשֹׁב מִשִּׁיב

¹ alii אֶרֶץ § 5d.

שׁוֹבֵי שׁוּבֵי, הַשֵּׁב, הַשֵּׁב אָשִׁיב, שׁוֹב אָשׁוּב, הַשֵּׁב
בְּסָפֵי, הַפְּסֹק הַמּוֹשֵׁב, הַשֵּׁב. || אֶל־תְּסוּרוּ מֵאֲמָרֵי פִי.
רַבּוֹת מִחֲשׁוֹבוֹת בְּלִב־אִישׁ וְעֵצַת הו' הִיא תְּקוּמוֹ:

§ 72. שְׂמֹתַי וְשְׂמֹתַי שָׁם, שְׂיִם־נָא יְדֹד, שְׂיִמּוֹ, תְּשִׁים
וְאֲשִׁימָה וְשְׂיִמּוֹ לְשׁוֹם, שֵׁת אֲשִׁית יְשִׁית וְיִשֵׁת,
לָךְ, וְלִינִי, נָלִין וְנָלִין וְנָלִינִי, וְנָרִיבִי וְנָרִיב, בֶּן יְדִין, שְׂשׁ
שְׂשֹׁתַי, שׁוֹשׁ אֲשִׁישׁ, שְׂשִׁי.

§ 73. לְקַלֵּל מִקְּלָלְךָ וְיִתְפַּלֵּל מִשִּׁשָּׁתָּה חֲלִלְתָּ וְיִמְשִׁשׁ
חֲלִלְתָּ הַלְלוּ וְיִתְהַלְלוּ מִתְעַתֵּעַ | תָּם קִלְוֹ רַבָּה לְרַב, לְגֹז
צֹאנֹו, כָּהֵם הַיּוֹם, חָנַן אֶת־עַבְדְּךָ, וְגִלְלוּ אֶת־הָאֲבֹן, בְּלִל,
אָרוּר אֲרוּרָה אֲרוּרִךְ, גְּזוּרִי צֹאנֹו | אָאֵר וְיִשְׁפּוּ וְיִבְזוּ
תְּהִין תְּהִל הַפֶּר תְּרַעֵו, נְרַע לָךְ, הַרְעוּ, לְהַרְעַ לְהַרְעַ,
הַיִּתְחַל || תְּסַבִּינָה וְתִתְחַלִּינָה הַרְעַתֶּם חַפּוֹתַי קִלְתִּי בְּזוֹנֵי |
וְאֶקְדֹ וְיִסֵּב, וְתִתֶּם הַשְּׂנָה | אֶל־יִרְעַ, וְיִצַּר לוֹ.

§ 74. תְּסַפֶּה תְּסַפֶּה וְאֲרָאָה נִרְאָה (12) יִרְאָה נִשְׁקָה
אֲרָבָה אֲכַלָּה אֲבַנָּה תְּעַפֶּה יַעֲשֶׂה בְּנֵה עֲשֶׂה, וְתִתְחַלִּינָה
וְתִשְׁקִין | יַעֲלֶה יַעֲנֶה יַעֲשֶׂה תְּעַשֶׂה אַעֲשֶׂה נַעֲשֶׂה
אַעֲלֶה אַעֲלֶה וְתִתְרִין | פָּרָה וְרַבָּה, שִׁתָּה הַקְרָה־נָא
עֲשֶׂה עֲלֶה קִנָּה צִוִּיתִי הִרְאִיתִי | קִנִּיתִי עֲשִׂיתִי עֲשִׂינוּ עֲלִיתִי
עֲלִינוּ עֲשִׂיתֶם הִשְׁקִיתֶם הַגְּלִיתֶם קוִינֵנו הַעֲלִיתֶם וְהַעֲלִיתֶם |
II שְׂעָה קִנָּה בְּנֵה בְּנֵה נִשְׁבָּה הַקְרָה הַשְׁקָה וְהַעֲלֶה
הִרְאָה עֲלֶה | לְמִנּוֹת לְשִׁתָּה לְהַשְׁקוֹת מִרְאֵת לְעִנּוֹת
הַשְּׁנוֹת לְצִוּוֹת | עֲלִתָה עֲנָתָה הִרְתָּה פְּסָתָה הַשְׁקָתָה
רְאָתָה נִרְאָתָה || III רָאִי רָאִי יִרְאֵי נִרְאֵי יִקְרוּ וְיִכְלֹו

וְיִכְסֹה וְהִשְׁקֹה וְיִשְׁקֹה הָעֵלֶה תִּרְאֵי תִבְנֵי תִבְנֵי תִבְנֵי
 תִּעֲשֵׂי תִעֲשֵׂה וְיִעֲשֶׂה וְיִעֲשֶׂה עֲשֵׂי עָלֵי רְאֵי הָעֵלֶי
 הַחֲעֲפֵי עָלֵי הַשְׁקֹה || IV וְתִבְנֶה וְאֲשַׁתָּה וְיִבְנֶה וְיִבְנֶה וְיִבְנֶה
 וְאֲרָא וְיִבְרָא (2), וְתַחֲעֵ, וְתַלְהֵ אֶרֶץ מִצְרַיִם, וְעֵזֶן וְתַעֲזֶן
 וְתַעֲלֵ אֶל־תַּעֲשֵׂ וְתַחֲסֵ וְאֲצַוָּה (5), וְאֲצַוָּה וְתַחֲסֵ, וְיַעֲלֵ
 עֲלוֹת, וְאֲעֵל (2). נְקוּמָה וְנַעֲלָה | הַשְׁתַּחֲוִיָּתָם וְאֲשַׁתַּחֲוֶה
 וְיִשְׁתַּחֲוֶה וְיִשְׁתַּחֲוֶה וְתַשְׁתַּחֲוֶיךָ מִשְׁתַּחֲוִיִּים לְהַשְׁתַּחֲוֹת |
 הַרְבֵּה אֲרֵבָה, וְשִׁכְרֶךָ תִּרְבֶּה מְאֹד. || בְּכָל־מְקוֹם עֵינֵי
 ה' אֲפֹתָ רְעִים וְטוֹבִים: טוֹב לְחַסוֹת בְּה' מִבְּשַׁח¹
 בְּאָדָם: אֲבֹן מְאֹסִי² הַפְּנִיִים הַזֹּתָה לְרֹאשׁ פְּנֵיה: פְּנֵיה אֱלֹהִי:

§ 75. בְּרָא בְרָא וְיִבְרָא מִצְוָה אֲמִצָּא לְמִצָּא וְיִמְצָאוּ
 הַנְּמִצָּאת נְמִצָּא (3) וְיִמְצָא וְיִמְצָאוּ מִצָּא תִקְרָא וְיִקְרָאוּ
 וְאִקְרָא וְקִרְאתָ(ת), מְלֵא וְיִמְלֵא מְלֵא (2) וְיִמְלֵאוּ מְלֵא
 וְתִמְלֵא שֵׁנָה שְׁנוּאָה וְיִשְׁנָאוּ חֲטָאתִי טְמֵא טְמֵא וְאֲחַבֵּא
 אֶל־תַּתְּטָאוּ שְׁנֵאתֶם וְיִקְנָאוּ וְיִמְלָאוּ תִמְצָאוּ, מְלֵאת מְלֵאתֶם
 קִנְאתִי נְטֵמֵאתֶם נְקִרְאתִי. | לֵב טְהוֹר בְּרָא לִי אֱלֹהִים:

§ 76. נְשֵׂאתֶם וְתִשָּׂא וְיִשָּׂאוּ נְשֵׂאִים נְשֵׂאת תִנְשָׂאוּ:ה. תִּשָּׂה. תִּשָּׂה,
 זָרַעוּ הַנְּטִיבָה, וְיִטֵּ אֱהַלְהֵ, הַטִּיבָא. וְיִבְנֵי הַפּוֹת הַקֵּי.
 תִּנְקָה. נְסָה. יִבָּא יִבָּא אֶל־תִּירָא אֶל־תִּירָא אֶל־תִּירָא
 וְאִירָא לִירָה. יִצָּאת יִצָּאוּ יִצָּאוּ תִצָּאוּ יִצָּאוּ, יִצָּאוּ
 תִתְקֶה, פִּצָּאתוּ הוֹצֵאוּ אֶנְצִיָּה הוֹצֵאתֶם הוֹצֵאוּ (2)
 וְהוֹצֵאוּ. וְהִי כְהוֹצֵאִים. פָּאֵי פָּאֵי אֲנֵה אֲבֹה וְתִבָּא
 וְתִבָּאֵה וְאֲנֵה הַפָּאִים תִּפָּאת פִּבָּאוּ פִּבָּאוּ עַד־פָּאֵי
 פָּאֵנָא וְנָאֵי הַבִּיאוּ וְהַבִּיאתִי תִבִּיאוּ תִבִּיאוּ וְיִבִּיאוּ.

¹ § 82b. ² § 87eβ.

I. לא יכלו לשבת יחדיו: קח ולך: לא יספה¹
שוב: אפתה ותליתי נע ונד: ארדהנא ואראה: קום
התהלך בארץ: אסיוכל איש למנות: לינו ורחצו
רגליכם והשפמתם והלכתם לדרככם: אלנא יחר
לאדני: ויסת לדבר: גלכה עדפה ונשתחווה ונשובה
אלכם: אמלא האבה האשה ללכת אתריך ונקית
משבעתי: תלך ולמתה אשה: לכה נשקה את אבינו:
מהר המלט: הטינא כהך ואשתה: קום עלה² בית אל³
ושב שם ועשה שם מזבח: שבה ואכלה: ויחר לעלב
וירב בלבן ונען: לכה נכרתה ברית: ונקומה ונלכה
ונחיה ולא נמות: הירוע נדע: מהרו ועלו: | פנו (3).
רדו (2). נביא (2). אורי (2).

II. הט שמך ותהר פע בהרים ויעשני: אלתיהי
חכם בעיניך ורא אתהו וסור מרע: אלתיאמר לרעך
לך ושוב ומחר אתן: בלכתך לא יצר צעדך ואם
תרוץ לא תפשל: אלתיאמר אשלמה רע קנה לה
ולשע³ לך: בנפל אויבך אלתישמח ובפשלנו אלנגל
לבך. פוןראה ה' ורע⁴ בעיניו והשיב מעליו אפו:
בני לדברי הקשיבה לאמרי הט אזנך: גם פי אלך
בניא צלמות לא אירא רע: ה' נתן וה' לקח יהי שם
ה' מברך: ה' לי לא אירא מהיעשהו לי אדם: יראו
אתהו ועבדתם אתו באמת בכל לבבכם:

לך אלנמלה עצל ראה דרכיה
(Prov 6, 6—11)
וחכם: אשר אין לה קצין שטר ומשל: תכין בקוץ

1 § 84c. 2 § 83c. 3 § 46eβ. 4 § 64.

לחמה אנרה בקציר מאכלה: עד-מתי עצל תשכב מתי
תקום משנתך: מעט שנות מעט תנומזות מעט תבק
ידים לשכב: ובא כמהלך ראשך ומחסך פאיש מן:

I. להרגני להרשני להבאישני להמיתני שובו להשיבו § 78.
ובשמעו בעמדו בשכבה, לעבדה ולשמרה, ולבפתה
בברךך להרגך פהרימי לשלחם בהפראם | שמךך עזרו
עזרה משעי מושיעה מושיעה מושיעם מרוממי
מברךך.

לקחני אכלני שומני השראני חפני שלחני עצרני נתני § 79.
הנחני הערני והפני ושאלך והשיבך השביעך הרגו
אהבו ברכו צדו וקרהו והפדו ידעה השבה נתנה
מצאה שלחני הצילנו נתנם צום ראם הוציאם קפצן.
אכלתני ילדתך אהבתהו אכלתהו החזיקתהו אכלתם.
רדפוני והרגוני אשורני והפוני גמלך שפטך
הפרהו הורדהו ועבדום ודפקום סתמום.
עבדתני וקברתני למדתני והזפרתני שלחתני ברכתני
נטשתני רמיתני והוצאתני ונשאתני ידעתו הפיתו
מצאתה פחתנו צויתנו והשגתם ושמתם.
נתתהו נשאתים.

שכרתך שמתך נתתך עבדתך וברכתך צויתך
והרביתך הוצאתך והשבתך עזבתך סמכתו נתתו
ידעתו שמתו הביאתו והצגתו¹ נתתה מצאתה
יראתה וברכתה עשיתם ידעתך.

¹ § 70.

יִדְעֵנוּךָ נִגְעֵנוּךָ עֲזֹבְנוּךָ מִצְאֵנוּךָ מִצְאֵנוּךָ בְּרִכְוֵנוּכֶם
יִדְעֵנוּם.

II. תִּקְבְּרֵנִי יְהִרְגֵנִי וַיַּעֲקֹבֵנִי וַיִּמְלִשֵׁנִי וַיְשִׁימֵנִי תִלְמִידֵנִי
וַיִּבְרַכֵּנִי וַיִּשְׂבַּעֵנִי אֶעֱבֹדָךָ אֶעֱזֹבָךָ וְאֶשְׂבִּיעַךָ אֶשְׁלַחְךָ
וּפְשִׁלְחָךָ תִּבְרַכְךָ וְאִבְרַכְכָּה וְאִבְרַכְךָ יִתְנֶה יִשְׁפַּךְ יִשְׁמַךָ
אֲשִׁימָךָ, יִפְרֹךְ וַיִּרְבֶּךָ, וְאֶעֱשֶׂךָ אֶעֱלֶךָ. אֲתַנְּךָ אֲרַחֲמֶךָ.
וְתַחֲפֹשֶׂהוּ וַיִּשְׁלַחְהוּ וַיִּפְקְדוּהוּ וַיַּעֲמְדוּהוּ וַיִּשְׁלַכְהוּ וַיִּמְיִתְהוּ
וַיְבִיאוּהוּ וַיִּשִׁיתְהוּ וַיִּבְרַכְהוּ וַיְהַרְגוּהוּ וַיִּתְרַגְּמוּהוּ וַיִּמְלִטְהוּ
(וַאֲמַשְׁךָ¹ 21, 27) וַיִּקְנֶהוּ וַיִּצְוֶהוּ וַיַּעֲלֶהוּ וַתִּשְׁקֹדְהוּ. אֲתַנְּךָ
תִּעֲזֹבְךָ וַתִּחַשְׁבְּךָ וַיִּרְיִמְךָ וַיִּקְרָאֶךָ וַיִּבְאֶרְךָ וַיִּרְאֶה תִעֲשֶׂה
וַיַּעֲפֶךָ. יִתְנֶה יִלְכְּדֶה יִלְמְדֶה יִפְיֶרְהוּ. יִשְׁמְרֵנוּ וַיִּנְחַמְנוּ
וַיִּשְׁלַחְנוּ תִאֲכַלְכֶם אֲלַמְדְכֶם. אֲתַנֶּם אֲתַלְקֶם וַיִּשְׁלַחֶם
וְאִבְרַכֶם וַיִּלְבֹּשֶׁם וַיַּעֲבֵרֶם וַיִּשְׁגֹּם וַיִּפְיֶרֶם וַיַּצְגֵם וְאֲפִיצֶם
וְאֲשִׁימֶם וַיִּפֶם, יִבְהַלְמוּ.

יִרְהַפּוּנִי יִרְאוּנִי יְהִרְגֵנִי וְתִשְׁלַחוּנִי יִשְׁפֹּטְךָ יַעֲבֹדְךָ
יִזְדוּךָ יִצְוֶלְךָ יַעֲבֹדְהוּ וַיִּמְרֹדְהוּ וַיִּרְיִצְהוּ וַיִּצְאוּהוּ וַיִּפְתְּחוּהוּ
יִלְכְּדוּךָ יַעֲפֹנוּ תִתְּנִים וַיִּמְלֵאוּם וַיִּסְתְּמוּם.

הִרְגֵנִי לְמַדְנִי שְׁלַחְנִי בְּרִכְוֵנִי הִלְעִיטְנִי, וְהִשִּׁיבְנִי דָבָר.
רָדַפְהוּ עֲבָדְהוּ תַנְּהוּ וְהַעֲלֶהוּ לְכַדָּה לְמַדָּה הוֹצִיאָהוּ.
עֲזַרְנוּ הַצְוִילְנוּ שְׂבָרֶם תַּנֶּם הוֹרִיעֶם || שְׁלַחוּנִי שְׁלַחְנִי
הַשְׁקִינִי הַגְּמִיאֵנִי אֲכַלְהוּ וְכַבֵּשׁהּ הוֹצִיאוּהָ הַשְׁמַעְנָה
תַּפְּשׂוּם הַפּוּם.

III. תִּשְׁלַחְנִי יִשְׂאֵנִי יִירְשֶׁךָ יִמְאֹסְךָ אֶשְׁלַחְךָ יִגְאָלְךָ

¹ König I, 356.

אֶרְפָּאָה וַיִּשְׁפָּחֶהוּ יִקְרָאֵהוּ וַיִּמְצָאֵהוּ וַיִּשְׁקָהוּ וַיִּקְרָאֵהוּ
וַיִּגְדְּלֵהוּ וַיִּקְחֵהוּ יִרְפָּאֵהוּ תִשְׁלַחְנוּ וְאִשְׁאֲלֶם וַיִּקְחֶם תִּשְׁאֲמֶם
אֲשֶׁלְחֶם תִּשְׁעֲמֹם. יִשְׁאֲלוּנִי וַיִּרְאֶהוּ תִמְצָאֵהוּ וַיִּקְחֵהוּ
יִשְׁאֲנֵהוּ תִירְאִים וְשִׁתְּטֹם.

שְׁלַחְנִי קְרָאִנִי דַעְהוּ שְׂאֵהוּ אֲדַבֵּרְהוּ שְׂמַעְנֵהוּ כְּלָאֵם
שְׂמַעְנִי שְׂאוּנִי קְרָאֵהוּ וְסַחְרוּהוּ.

§ 80. תְּבַרְכֵנִי וְאֶבְרַכְךָ וַיַּעֲזֹרְךָ וַיַּהֲבֵךְ אֶעֱרַכְנֵהוּ תִבְקֹשְׁנֵהוּ
אֶעֱשֹׂרְנֵהוּ וְאֶרְאֵנֵהוּ אֲשִׁימְנֵהוּ אֲבִיאֵנֵהוּ נִשְׁקַנְנֵהוּ נִפְנֵהוּ תִשׁוּבְנֵהוּ
אִירְשְׁנֵהוּ אֶתְנַנֵּהוּ תִאֲכַלְנֵהוּ שְׂמַעְנֵהוּ תִנְנֵהוּ. || אֵלֵי אֶתְהוּ
וְאוֹרְךָ אֵלֵהִי אֲרוּמְמֵךָ:

I. שְׂמַעֵה לִי יִרְאֵת-הוּ' אֲלַמְדֶּכֶם: בְּקֹשׁ שְׁלוֹם וְהִדְשֵׁהוּ: Rep.
מִקְלָךְ אָאֵר: וְתַכַּל לְהִשְׁקָתוֹ: בְּדֶרֶךְ חֲכָמַת הַדְּבִירָה
הַדְּרַכְתִּיהָ בְּמַעְגְלֵי יִשְׂרָאֵל: אִם-רָצִיב שִׁנְאָה הָאֵלִילֵהוּ לְחֶם
וְאִם-צָמֵא הִשְׁקָהוּ מֵיִם¹: הִטָּה אֵלַי אֲזַנְךָ בְּיוֹם אֶקְרָא²
מִהַר עֲנֵנִי: קְרוֹב הוּ' לְכָל-קְרָאֵיו לְכָל אֲשֶׁר יִקְרָאֵהוּ
בְּאֵמֶת: בְּרַךְ אֶבְרַכְךָ וְתִרְבֶּה³ אֲרַבֶּה אֶת-וְרִעֶךָ: סַעֲנֵנִי
וְאִנְשְׁעָה⁴: הַקֵּר⁵ רַגְלֶךָ מִבֵּית רִעֶךָ פֶּן-יִשְׂבַּעְךָ⁶ וְשִׁנְאָךָ⁷:
קִנְיֵה חֲכָמַת, אֶל-תַּעֲזֹבֶה וְתִשְׁמְרֶה אֶהֱבֶה וְתִצְרַךְ:
יִבְרַכְךָ הוּ' וְיִשְׁמְרֶךָ: יָאֵר הוּ' פָּנָיו אֵלֶיךָ וְיִחַנְנֶךָ: יִשְׂאֵל
הוּ' פָּנָיו אֵלֶיךָ וְיִשְׂמֶם לְךָ שְׁלוֹם:

II.⁸ תִּמְשַׁלְ-בּוֹ. יַעֲזֹב-אִישׁ. לְאֵזֶל-לְחֶם. וַיִּשְׁתַּר-לָנוּ.
אֶת-הַוְּאֵלֵהֶם הִתְחַלְּקוּ-נָתַת. הַבֶּט-נָא. הַפֶּר-לְךָ. וַיִּגְשֵׁלֹו.

¹ § 83f. ² § 87ma. ³ § 74w. ⁴ § 46. ⁵ § 65s. ⁶ § 83b
⁷ § 64b. ⁸ § 9b. 13,9.

וַיַּעֲבֹד-לוֹ. וַיַּעֲבֹד-שָׁם מִזִּבְחַת. יְרֵב־בֶּנְאִי. לְקָדְשָׁא. לְקָדְשָׁא.
 אֶתְקַדְשָׁהּ. מִהוּ-תִתְקַדְשֵׁנִי. תִּתְקַדְשֵׁנִי. וַיִּטֵּשׁ-שָׁם אֶהְלֹ | אָמַר-
 לוֹ. יִשְׁבֵּן-בְּנֵא. קָחֶם-בְּנֵא. | יִיטֵב לְךָ. וְלֵבָא נִת. — וַיִּצְא
 נִת. הַפָּרֶד בְּנֵא. לְצִחֶק בְּנֵו (14, 39). הוֹתֵל בִּי (7, 31).
 לְתַת לְךָ (7, 15). הַשְׁמֵר לְךָ.

III. EXPLANATORY NOTES ON SOME SECTIONS OF THE OLD TESTAMENT.

a) 1 Sam. 9, 1—10, 1,

1. אֶרֶץ בֶּנְיָמִן a Benjamite, cf. v. 4 אִישׁ בֶּנְיָמִן the Benjamite country. || 2. מְבִל־הָעָם § 82*b*. || 3. אָחִי § 21*g*. || 4. הַמָּה בָּאָה . . . § 5. . . and v. 5 צִוָּה are proper names. || 5. . . § 68*k*. || 6. וְשִׂאֵל אָמַר subordinated in English: after w. plupf. || 7. וְדָאָג Wāw consec.

6. בֶּן-אֱלֹהִים a man of God (contrary to §20*b*). || 7. אָזַל go away; fail, *deficere*. || 8. עֲלִיָּהּ .. אָשֶׁר § 87*a*. || 9. שְׁמָה=שָׁם § 63*d*. || 10. הַשְׁוִיָּה present, gift. || 11. לְפָנָיִם § 84*a.b*. || 12. בְּלִבָּתוֹ beforetime. || 13. יִקְרָא Ip. frequentative: they (one) used to call. || 14. וְהָמָּה מְצָאִי subordinated in English: as w. ipf., cf. v. 14. 27. || 15. מִעֲלֵהּ rising ground. || 16. כִּי-יִפְגַּע § 17*a*. || 17. לְקָרְאָהוּ (proply. Inf. of קָרָה=קָרָה) to meet, *obviam*. || 18. אָזַל uncover the ear of some one, *i. e.* reveal, disclose something to some one.

16. מָחָר cf. Ex. 2, 25. || 17. אֶתְקַדְשֵׁנִי of whom I have spoken § 87*f*. || 18. חָזַר hold back, restrain; *coercere imperio*, rule over. || 19. הִנֵּה here w. Acc., more frequently with אֶל. || 20. אִישׁ אֶל § 42*f*. || 21. עֲלֵהּ . . . וְאֶבְלָחֶם § 64*c*. || 22. וְלִבָּתוֹ in regard to. || 23. אֶל- or לְ, *animum advertere*, שָׁם לְב. || 24. וְלִבָּתוֹ.

21. הַשְׁעָרָה § 82*a*. || The second שְׁבָטֵי denotes subdivisions of the tribe (as Num. 4, 18. Jud. 20, 12), if the text is correct (שְׁבָט?). || 22. לְשֵׁכֶה chamber (in which the sacrificial feast was celebrated). || 23. אִישׁ § 39. || 24. הִנֵּה § 67*i*. || 25. מִנֶּה part, share, portion.

24. שׁוֹךְ *crus.* || יְהַעֲלֶיהָ §17a note. || שׁוֹרִים §72b. || לְמוֹדֵד probably: for this (the) meeting. || לְאָמַר as I said to the cook (the text seems to be corrupt here).

26. הַחַיְצָה out of doors (on the street). || 27. יְהַעֲבֹר that he . . , cf. §46eβ. || כִּיּוֹם now. || Chap. 10, 1 פָּה viol. || גִּזְזָק §70.

b) 1 Sam. 25.

1. בְּרָמָה §17f3. Also פְּאָרֶן, מְעוֹן, פְּרָמֶל are proper names, so v. 3 נָבֵל (as appellative: fool [often=godless], see v. 25), אֲבִירָל, v. 10 יְנִישִׁי. || 2. מִעֲשָׂה here=possessions. || בְּגֹז §73hγ. || פְּלָבִי *Q^{er}rê*: a Calebite, of the family of Caleb. || 5. וּבְאֶהָם . . עָלוּ §64c.

6. לְחַיִּי (§17ca)=לְחַיִּי (to the life), *salve.* || וְאֶחָה טָלוּם §89e. || 7. הַקְּלָמָנוֹם §61c. || פָּקַד here and v. 15: miss. || 8. וַיִּגְיֵרוּ . . טָאָל §46eβ. || וַיִּמְצְאוּ as an optative. || בְּנוּ, translate acc. to the *Q^{er}rê* §46eβ. || 9. וַיִּנְהָרוּ *Vulgata: siluerunt.* || 10. רָבִי §73g. || פָּרַץ VII break away. || אֲרִנִּי, cf. אֲרִנִּי v. 14. 17. §19d.

11. וְלִקְחָתִי and should I take away? §42h. || טְבָחָה meal of slaughtered meat. || 12. הָפֶה here intr.: turn, turn' back. || 14. יָיַט (עִיַּט) attack (with words), scold, בָּ. || 15. יָמִי §87m.

17. מִהֲפַר (מִן away from . .) so that one cannot speak to him. || 18. לָחַם §39h. || עֲשׂוּיָה *K^{thibh}* as ל"י || עֲשׂוּיָה *Q^{er}rê* as ל"י ("prepared", *i. e.* slaughtered. || צִמְקִים parched corn. || צִמְקִים cakes of dried grapes. || 20. סִתְּרַת הַהָר hidden part of the mountain, *i. e.* depression.

21. לְשָׂקָר for nothing, *pro nihilo, frustra.* || 22. אָם §90a.c. || שֶׁהֵן *V mingere.* || מִשְׁתָּחִין בְּקִיר *i. e.* all persons of the male sex. || 23. וַתִּמְחַר וַתִּרְדַּךְ §84a.e. || מִעַל (מִן + עַל) from off. || אֶרֶץ *acc. loci.* || 24. בִּי I pray! || 25. אַל *c. ind.* §41,3.

26. חַי §90bγ. || אֲשֶׁר like ὅτι *recitativum* (כִּי §90e) to introduce direct speech: *utique.* || וְהוֹשִׁיעַ, as in v. 33 inf. absol., dependent of מִן in מְבוֹא; הָדָה and הָרִי are nominatives of the subject. English: that thou camest not (from coming) in bloodguiltiness and thy hand helped thee not (from helping thee). Cf. Ewald §351c. || וְהִמְבִּקְשִׁים §17b. 60b. || אֶל- in regard to. || 27. וַיִּנְחָה *Wāw cons. perf.* || 28. שָׂא §76e. || מִמְּרֹדָה from the beginning of thy life on. || 29. וַיִּקָּם forms with וַיִּקְרָה a conditional sen-

tence without a conditional particle: "and should anyone arise . . then will", cf. §88e. || לְרַדְּפָה cf. אֶבְלָה G. 2, 17, v. §55e. || צָרַר bind together, tie up; צָרוּר bundle. || אִתּוֹ with, *apud*. || קָלַע I. III sling; קָלַע a sling, פֶּה חָקוֹ hollow of the sling. || וַיִּצְיָה לְנָגִיד and appointed thee (to be) a prince.

31. Apodosis to v. 30. פְּוִקָה and מִכְשׁוֹל offence. || וַיִּזְבְּרָה . . וְהִיטֵב §88ea. || 32. שְׁלַחָה §79f1. || 33. כָּלָא from כָּלָא v. §75e; Suff. §79da. || 34. מִהָרַע Inf. Hiph. of רָעַע §. || כִּי . . כִּי, the כִּי introducing the content of the asseveration (§90a) is here repeated before the main clause of the oath. || וַחֲבֹאֲתִי *lopsus calami* for נִחְבְּאֵי, König I, 647 sq.

36. וְעָלִיו thereat, at the feast. || 37. בְּצִאֲתָא §76g. || 39. *Deus enim Davidis causam ita egerat, ut David a Nabal poenas haberet.* || וַיְרַבֵּר ב' spoke concerning her=wooded her.

41. אִפְסִים with her face. || 43. גַּם-שְׁתֵּיהֶן both of them.

c) I Kings 3.

1. כִּלְאוֹ with ל §84b. || 3. לְלֶכְתָּ §45f. || גְּבַעוֹן proper name, גָּ, §20ca. || רַעְדָה Impf. without Wāw consec. in historical connexion and without frequentative signification almost exclusively poetical, except after אָז (v. 16), טָרַם, בָּטָרַם.

6. כַּאֲשֶׁר according as, as. || יִשְׁרָתָ לֵבָב uprightness of heart ("only *st. constr.*"). || פִּסְאוֹ §6f3. || כִּי־כֵן as is now the case. || 7. לֹא אֲדַע I know not (how to). || 8. מִן, מֵרַב for, by reason of. || 9. וְנָתַתָּ give therefore. || כִּי־כֵן here: great in number.

11. מִשְׁפָּטָה here: cause (at law). || 13. נִחֲתִי §47b. || 14. וַחֲאֲרַבְתִּי §65m. || 15. וַיִּרְפָּץ, another reading is וַיִּלְפָּץ §69a. || שְׁלָמִים peace-offering (with accompanying sacrificial feast).

16. חֲבֹאֲנָה §76h. || 17. בִּי I pray (thee). || וַאֲלֵךְ §64h. || 18. לְלִדְתִי §68f; לְ periphrasis of the Genetive. || וְזִלְתִּי and וְזִלְתִּי save, except. || 19. לְיָלֵה *acc. temporis* to the question: when? || אֲשֶׁר because.

22. לֹא כִי nay! but. || חֲתִי §17c. || 24. קָחוּ §67h. || 25. גָּזַר cleave asunder, divide. || אָדָרָה §39a.

26. אֲשֶׁר-בָּנָה whose son §87a. || נִכְמְרָה רַחֲמֶיהָ her love had become too strong, she was overpowered (כִּמְר of doubtful etymology, cf. Friedr. Delitzsch, *The Hebrew Language* p. 40—42). || וַחֲמִירָה §63d. || 28. וַיִּרְאוּ §76g.

d) Psalm 121.

1. מַעֲלָה the ascent, pilgrimage (to Jerusalem). || מֵאַיִן whence. ||
 2. עִמּוֹ the help is with J. and comes from him. || אֶל-יְהוָה and
 אֶל-יְהוָה. אל *c. ipf.*, esp. in poetry often as strong subjective nega-
 tion, as if: by no means. || יִקְבְּרוּ §76e, Suff. §221a. הַזֶּה of the in-
 jurious effects of the sun, as in Isa. 49, 10. || 8. מִן . . וְעַד from . .
 to (more frequently even than עַד . . מִן).

e) Psalm 127.

1. לְשֹׁמְרָה belonging to Solomon. (According to most scholars
 also here the so-called ל *auctoris*). || שְׁוֵא adverbial Acc.: in vain. ||
 2. מֵאַחֲרֵי-שָׁבָר (you) who sit up late. || שִׁנְאָ Aramaic spelling for
 שָׁנָה (*acc. temporis*, *v.* to I Kings 3, 19). || 3. פְּרִי הַבֶּטֶן and בְּנִיִּים are
 subject. || 5. יְבִשֵׁי §71i. || כִּי §88a. || בְּשַׁעַר *i. e.* in court.

f) Psalm 130.

2. תִּשָּׁב prop. pricked up, (of the ear): attentive || 6. נִפְשֵׁי
 supply: waiteth. || מִשְׁמְרֵיהֶם מִן §82b.
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VOÇABULARY.*

אָב 38.
 אָבָה § 66 *a*.
 אָבָה § 66 *a*.
 אָבִיוֹן poor.
 אָבֵל mourning §25*f*.
 אָבֵל mourn §65*h*.
 אָבֶן stone *28.
 אָבַק II wrestle §65*b*.
 אָבִיָּן pinion, wing.
 אָבַר gather.
 אָבָרָה §36*c*.
 אָבִיוֹן lord §19*d*. *23.
 אָבִים man; genly. collect.
 אָבִיָּה §34*b*.
 אָבִיָּי §10*c4*.
 אָבִירָה cloak *36.
 אָבִיב (*ē*) §66*b*.
 אָהֵל tent 28*q*.
 אָהַל pitch one's tent.

אָהַלִּי perhaps.
 אָהַלִּים, אָהַלִּים on the contrary, ne-
 אָהֵן § 29 *c*. [vertheless.
 אָהַר shine §71*i*. V.
 אָהַר light.
 אָהַר II agree, consent *71.
 אָהֵן ear *28.
 אָהֵן V give ear to *65.
 אָהַר gird *65.
 אָהַר אָהֵר 38.
 אָהַר one §39*a*.
 אָהַר 66 *a*. *65.
 אָהַרָה possession *22.
 אָהַר § 66 *b*; III *morari* 65 *c*.
 אָהַר, אָהַר § 43 *b*.
 אָהַרָה end, last state.
 אָהַב enemy 24*d*.
 אָהַב, *aj*, § 42 *f*.
 אָהַל ram *29.

* The Arabic figures correspond to the numbers of the paragraphs; § refers only to the grammar,* only to the exercises; numbers in parentheses indicate the paragraph according to which the accompanying word is to be inflected. The Roman figures (I—VII) with verbs indicate the conjugations; V alone signifies: causative. Unpointed verbal forms are found in the *Qal* either not at all or very seldom.

אָזְלָה §36 *g*.
 אָן §41, 2.
 אָש 38.
 אָ 1. in truth, surely; 2. only.
 אָטל 66 *a*.
 אָטל food.
 אָל §43 *a*.
 אָל §41, 3.
 אָלה oath (32).
 אָלֹהִים God *22.
 אָלם dumb §24*d*.
 אָלף thousand *28.
 אָם if §88; optative particle §89*c*; interrogative part. §42*c, d*; אָם and אָם-לָא with an oath §90.
 אָם mother *26.
 אָמה 38.
 אָמה 39 *f*.
 אָמה nation *22.
 אָמן V believe; II be lasting, sure.
 אָמין be strong §65.
 אָמר 66 *a*.
 אָמר speaking *36.
 אָמר §280.
 אָמרה utterance *35.
 אָנהה sigh *34.
 אָנה be angry 65 *h*.
 אָנה §66 *a*. §64 *l*.
 אָסר bind 65.
 אָה anger; *du.* nose, face *26.
 אָפה §66 *a*.
 אָפּיָא §42 *g*.
 אָפּס VII refrain one's self.
 אָפּש ashes.
 אָרב lie in wait §65.

אָרֹן chest, ark; with art. אָרֹן.
 אָרה path *28.
 אָרי lion *30.
 אָרֶה be, become long V.
 אָרֶה §25 *h*.
 אָרֶה length *28.
 אָרֶץ earth, land §17*d*. *28.
 אָרר I. III curse 73.
 אָש fire *26.
 אָשה 38.
 אָשפה quiver.
 אָשֶׁר 1. relative particle §16*d*. §87;
 2. that; 3. because.
 אָשֶׁר III call happy.
 אָשֶׁרִים (only pl. st. con.) blessed-
 nesses of the. =blessed is the.
 אָשֶׁרִים steps.
 אָז, אָזֶה with §43 *e*.
 אָז, אָזֶה (*acc.*) §43 *f*.
 אָזוֹן she-ass *23.
 בָּ §45.
 בָּאָר well *22.
 בָּאָש stink; V.
 בָּגָד garment 28 *r*.
 בָּרַל V part.
 בָּהַל II be amazed; III causat.
 בָּהַמה §34 *d*.
 בָּוא 76 *h*; V bring.
 בָּויס tread on.
 בָּויש §71 *i*. §77.
 בָּזֶה despise *74.
 בָּזֶז plunder *73.
 בָּחַר youth, pl. בָּחֲרִים.
 בָּחַן prove.
 בָּחַר choose out.

בָּטַח trust (בּ in); V.
 בֶּטֶן womb, stomach *28.
 בִּין discern, understand §72; VII
 consider, give heed; אָל to.
 בִּין §43c; לֵּל . . . בִּין between . . and.
 בִּינָה understanding.
 בִּירָה 38.
 בָּכָה weep 74.
 בָּכָה weeping *30.
 בְּלִיעַל worthlessness.
 בָּלַל confound §73n.
 בָּלַע swallow.
 בָּמָה high place (32), esp. as site
 of religious worship.
 בָּמָה, בָּמָה §45e.g.
 בָּן 38.
 בָּנָה build 72.
 בָּטָר sour grapes §280.
 בָּעַל lord *28. בָּעָלִים §86c.
 בַּעַר III §65b.
 בָּקַע I, III cleave.
 בְּקָעָה valley *35.
 בֹּקֶר morning.
 בְּקָרָה (large) cattle.
 בָּקַשׁ seek 60b.
 בָּרָא create *75.
 בָּרָא creator §24e.
 בְּרוֹשׁ cypress.
 בָּרַח flee 65.
 בָּרִיחַ bar.
 בְּרִית covenant.
 בָּרָךְ knee *28.
 בָּרַךְ III bless 65b.r.
 בְּרָכָה blessing 34d.
 בָּשָׂר flesh *25.
 בָּשָׂר III bring good news.

בָּרָה 38.
 בָּרָה piece cut off (from the sac-
 rifice) *28.
 גָּאַל redeem.
 גָּאַל redeemer 24e.
 גָּבַהּ (23).
 גִּבּוֹר hero *22.
 גָּבִיר lord.
 גָּבַר (ע) be, become strong.
 גָּבֵר man (mostly poet.).
 גִּבְרָה §36b.
 גַּג roof *26.
 גָּדַר §30b.
 גָּרַל (ע) be great.
 גְּדֻלָּה greatness §28n.
 גָּדַע III break in pieces.
 גָּדַר §25e.
 גּוֹר (§19b) nation, people.
 גָּוַע expire.
 גָּוַר sojourn (as stranger) 71x.
 גִּזַּז shear 73 h.
 גִּזּוֹן belly *23.
 גִּיאַל valley §29a.
 גִּיל rejoice §72d.
 גִּלְגָּל skull 36 b.
 גָּלַה a) reveal; III uncover; II. IV.
 pass.; VII uncover one's self.
 —b) go into exile, V lead into
 exile 74.
 גְּלוּת the captivity; the exiles 37a.
 גָּלַח III shave (the head).
 גָּלַל roll 73.
 גַּם also; גַּם, גַּם *et. . et.*
 גָּמַל V give to drink.
 גָּמַל a) wean; b) do, render §83g.

גַּמְל camel 26 *d.*
 גָּמַר cease.
 גַּן garden *26.
 גָּנַב steal.
 גִּפְסֵר cypress. (?)
 גֶּרֶן threshing-floor 28 *p.*
 גָּרַשׁ usu. III, drive out 65.
 גֶּשֶׁם heavy rain (28).

 הָאָג be anxious, distressed.
 הֶבֶלָה *pl.* הֵם, fig-cake.
 הִבֵּק (*ē*) cleave, hold fast to.
 הִבֵּר word 25 *b.*
 הִבֵּר speak 60 *e.*
 הֵג fish *24.
 הִנֵּה fish *collect.* *33.
 הִנָּן corn.
 הִוֵּר generation, γενεά *22.
 הִיָּן judge 72.
 הִלָּת *f.* door *28.
 הֵם blood 24 *c.*
 הִמָּוּה likeness; image.
 הִמְעָה tear, also *collect.* (35).
 הִקָּה extinguish.
 הִשָּׂק overdrive (the cattle).
 הִרָּה V make to walk, guide.
 הִרָּה way *28.
 הִרַשׁ seek, search.
 הָ §42.
 הִדָּר majesty (25).
 הִוֵּר splendour.
 הוֹי woe! ah!
 הוֹן goods, treasure.
 הִרָּה §76*b.*
 הִרְבַּל palace *24.

הִלָּךְ go 68*i.* §64*h*; VII walk *62—
 III Part. מִהִלָּךְ advancing
 vigorously.
 הִלַּל *Pō'el* §73*c*; *Pi.* praise 73.
 הִמּוֹן noise, tumult *23.
 הִנָּה see §40*d.*
 הִפָּה *vertere* 65.
 הִר mountain *26 *cε.* הִרָּה §11*f.*
 הִרְבַּה §74*wd.*
 הִרַג slay 65.
 הִרָּה conceive, be pregnant 74.
 הִרַס pull down 65.

 זָאָב wolf.
 זָבַר §83*g.*
 זָבַח slaughter, sacrifice; III sacri-
 זָבַח slaughter, sacrifice. [*fice.*
 זָה §16*a.b.* §42*g.*
 זָה, זוֹ, זֶה relat. §87^a note.
 זָהָב gold (25).
 זִיר §72*g.*
 זִוּת §29*a.*
 זָכַר remember.
 זָכַר memory, memorial (28).
 זָכוֹן memorial 23 *d.*
 זָמָם purpose §73*n.*
 זָנַב §25*a.*
 זָנְהָ go a-whoring; *Part.* זֹנְהָ
 זַעַם anger *28 *i.* [*barlot.*
 זָעַק cry out §65.
 זָעָה cry *34.
 זָקָן *senex* 25 *d.*
 זָקָן be old.
 זָקָן beard (bearded chin) *25.
 זָר strange (22).
 זָרִיעַ arm.

זרע seed *28.

זרע sow.

חבא II hide one's self.

חבקה folding of the hands (as sign of idleness).

חברה weal, scar.

חבש bind, bind up 65.

חגיר gird, gird on (sthg.).

חגירה girdle *22.

חזל (*o*) cease, leave off §65*h*.

חזל leaving off §25*h*.

חודש month 28*h*.

חול be in labour, tremble

חומה wall. [§72*d*.

חוס spare.

חוק 1. street, lane; 2. *adv.* outside.

חוש make haste §72*d*.

חזה seer *31.

חזק be firm, III make firm, fortify; V seize, usu. w. *ב* or *acc*.

חזק strong.

חטא sin 75.

חטאת 36*e*.

חטה, *pl.* ים wheat.

חי living §90*b*.

חידה riddle.

חיה, חי (*perf.*) §76*c*.

חיה beast, often *collect*.

חיים life *22.

חיל, *suff.* חילו 1. strength;

חיק bosom *22. [2. wealth.

חוקה palate *26.

חכם be wise 65*h*.

חכם wise §25*b*.

חלב milk *25.

חלב fat *28.

חלום dream *22.

חלי sickness 30*c*.

חלילה §90*c*.

חלל, III חיל profane, V begin 73.

חלל pierced *25.

חלם dream 65.

חלה pass by, V change, alter.

חלק part, divide.

חלק part *28.

חם, חמוץ §38.

חם warmth, heat *26.

חמד desire §65.

חמדה preciousness, precious

חמה wrath, anger. [things.

חמור ass *22.

חמל spare 65.

חם be warm.

חמס violence, injustice *25.

חמש §39*o*.

חן favour, grace *26.

חנה encamp §74.

חנוף merciful.

חנם 1. *gratis*, 2. *frustra*.

חנן be merciful, pity; VII (pray for mercy) 73.

חנה profligate §25*f*.

חסד mercy, kindness *28.

חטה take refuge §74.

חסידה stork.

חסר want, be without 65*h*.

חסר wanting §25*f*.

חשך take pleasure, desire, feel inclined.

חשך taking pleasure §25*f*.

חֵפֶז pleasure; *pl.* pleasing, precious things *28.

חַפֵּר dig 65.

חֵץ 26.

חֲצֵה halve §74.

חֶצֵר half §390.

חֹצֵן bosom, *sinus* §280.

חֶצֶר court 25 *d.*

חֹק statute 26 *c.*

חֶקֶה *do.* *22.

חֶרֶב sword *28.

חֲרִיבָה §35a.

חָרַד tremble 65 *h. V*

חֲרָדָה trembling, terror §34*d.*

חָרַה burn §74; חָ לוֹ it burned within him=he grew angry.

חָרַשׁ ploughing.

חָרַם *V devoveo* §65*p.*

חֲרִפָּה §35*c.b.*

חָרַשׁ *V* be dumb, silent.

חָרַשׁ deaf §24*d.*

חָשָׁךְ hold back §65.

חָשַׁהּ make bare §65*h.*

חָשַׁב *aestimare* 65.

חֹשֶׁךְ darkness *28.

חָהּ fear §26*c.*

חָהּ broken.

חָתָן *VII* ally one's self (in mar-

riage) father-in-law *24. [*riage*).

חָתָן son-in-law *25; bridegroom.

חָתַח be terrified §73*f.o.*

חָטַח slaughter §65*e.*

חָטַח 1. cook, 2. executioner.

חֶטְעַח signet-ring 36 *c.*

חָטָהּ clean, pure.

חָטָהּ be clean, *VII* purify one's self §62*b.* *65 *III.*

חָטִיב he is good §77.

חָטִיב good.

חָטָהּ *Pi'lēl* §74*b.*

חָטָהּ be unclean, *III* defile, *II* defile one's self *75.

חָטָהּ unclean 25 *g.*

חָטָהּ taste, metaph. understand-

חָטָהּ not yet; חָטָהּ before. [*ing.*

חָטָהּ flay, *IV pass.*

חָטָהּ *V* take in hand, wish, will

חָטָהּ *V* conduct (66). [*68.

חָטָהּ become dry 69*a.*

חָטָהּ dry 25 *f.*

חָטָהּ be weary 68 *d.*

חָטָהּ fear §54*c.* §77.

חָטָהּ *f.* hand 24 *c.*

חָטָהּ *V. VII.* §76*f.*

חָטָהּ lover, friend.

חָטָהּ 68 *f.*

חָטָהּ §68*g.*

חָטָהּ §9*b.*

חָטָהּ §36*d.*

חָטָהּ 38.

חָטָהּ by day.

חָטָהּ dove *22.

חָטָהּ sprout *36.

חָטָהּ §68*f.*

חָטָהּ *unā.*

חָטָהּ, *III* חָטָהּ and *V* חָטָהּ wait,

חָטָהּ 69. [on חָטָהּ, חָטָהּ.

חָטָהּ wine *29.

חָטָהּ *V* judge, rebuke *68.

חָטָהּ 68*g.* §54*c.*

- יָלַד 68 *f.c.b.*
 יָלֵד son, child *28.
 יָלַל V howl §69*d.*
 יָם sea *26.
 יָמַן V turn to the right *69.
 יָנַק 69 *a.*, V. suck.
 יָסַד §68*d.*
 יָסַה I. V add *68. §77. §84.
 יָסַר III punish, rebuke, II *pass.*
 יָעַד appoint §68*d.* [*68.
 יַעַן for the reason that, be-
 cause.
 יָעַה become weary 68*d.*
 יָעַן advise; II. VII take coun-
 יָפָה beautiful (31). [sel 68*d.*
 יָפַר §30*c.*
 יָצָא 76 *g.*
 יָצַב VII §70.
 יָצַג V §70.
 יָצַע V §70.
 יָצַק §70.
 יָצַר *ingere* §70.
 יָצַר *figulus* §24*d.*
 יָצַה §70.
 יָקַד §68 *e.*
 יָקַע §68 *f.*
 יָקַן §69 *a.* §77.
 יָקַר §68 *e* V.
 יָקַשׁ fowler.
 יָרֵא 76 *g.* §68 *d.*
 יָרֵא *timens* §25 *g.*
 יָרָאָה §55. *35.
 יָרַד 68 *f.*
 יָרַה, I. V. §76 *f.*
 יָרַח moon.
 יָרַה 25 *e.*
- יָרַשׁ (*ē*) 68 *d.*
 יָרַשׁ §40 *e.*
 יָרַשׁ 68 *f.*—*c. acc.* §83 *d.*
 יָרַשׁ inhabitant *24.
 יָרַשׁוּעָה help, safety.
 יָרַשׁוּ sleep 68 *d.*
 יָרַשׁוּ sleeping 25 *f.*
 יָרַשׁוּ V help, save (68).
 יָרַשׁוּעָה salvation §28 *m.*
 יָרַשׁוּ uprightness.
 יָרַחֵם orphan.
 יָרַחֵם II remain over, V *68.
- יָרַשׁ §45.
 יָרַשׁ feel pain *65 III.
 יָרַשׁ be heavy; II be honoured;
 יָרַשׁ heavy §25 *h.* [III honour.
 יָרַשׁ wash 60 *e.*
 יָרַשׁ lamb.
 יָרַשׁ, יָרַשׁוּ §35 *b.*
 יָרַשׁ subdue.
 יָרַשׁ pail (26).
 יָרַשׁ thus (w.ref. to what follows);
 יָרַשׁוּ hither.
 יָרַשׁ go out (of a light) §74.
 יָרַשׁ priest *24.
 יָרַשׁ star *24.
 יָרַשׁ V set up, prepare; II *pass.*
 יָרַשׁ lie 25 *b.* [*71.
 יָרַשׁ strength *22.
 יָרַשׁ III dissemble *65 I.
 יָרַשׁ III *infitiari* *65 I.
 יָרַשׁ 1. for; 2. if, when, *éav* §88;
 with oaths and affirmations
 §90, יָרַשׁוּעָה and יָרַשׁוּ. §90.
 יָרַשׁ totality, all, whole *26.

כָּלַא keep back *75.
 כָּלַב dog *28.
 כָּרַל כָּלְכָל §72*g*.
 כָּלַה be finished, III finish, cease
 *74. §84.
 כָּלְיָה daughter-in-law *22.
 כָּלִי 38.
 כָּלַם V put to shame; dishonour,
 injure anyone; II be ashamed,
 be put to shame.
 כָּמַה §45*e.g.*
 כֵּן thus, so.
 כִּי־ V bring down, abase.
 כָּנָה wing §25*a*.
 כָּסַה III cover 74.
 כָּסֶה silver 28*r*.
 כַּה (hollow of the) hand *26.
 כָּפַר atone 60*e*.
 כָּפַר ransom *28.
 כָּר lamb.
 כְּרוּב cherub.
 כָּרֶם vineyard *28.
 כָּרַח cut off, destroy; כָּרַח־כָּרַח make
 כָּרַח §77. [a covenant.
 כָּרַח write.
 כָּרַח §36*f*.
 כָּרַח §25*e*.
 כָּרַח §36*c*.
 כָּר §45.
 כָּר §41,1.
 כָּרַח become weary, -V §74*u*β.
 כָּרַח §26*d*.
 כָּר heart *26.
 כָּר heart §25*c*.
 כָּרַח §41,5.

לָבַשׁ (ע) put on (clothes) 57*b*.
 לָהָה be exhausted *74.
 לָה §88. §89*c*.
 לָהָה §88.
 לָהָה knead *71.
 לָהָה cheek, jaw 30*b*.
 לָהָה II *proeliari* §64*l*.
 לָהָה bread 28*i*.
 לָהָה night *29.
 לָהָה §20*c*; הַלָּיְלָה §17*a*.
 לָהָה (לָהָה) spend the night 72*d*.
 לָהָה *capere*.
 לָהָה learn, III teach.
 לָהָה §45*e*6.
 לָהָה V give to eat.
 לָהָה scoffer.
 לָהָה take (away) 67*h*.
 לָהָה I. III gather.
 לָהָה tongue *23.
 מָאֵד very.
 מָאֵד hundred.
 מָאֵד anything whatever.
 מָאֵד luminary *23.
 מָאֵד food *24.
 מָאֵד §36*c*.
 מָאֵד III refuse §65*b*.
 מָאֵד despise, reject.
 מָגֵד tower *24.
 מָגֵד shield *26.
 מָגֵד wanderings *22.
 מָדְבָר desert *24.
 מְדָה the measure.
 מְדָה why? (for what reason?).
 מְדָה §16*e.f.* §45*e.g.*
 מְדָה III make haste 65*b*. §84.

מוֹדַג stagger *71.
 מוֹדַל 71y.
 מוֹלְדָה birth, *concrete* family *36.
 מוֹעֵד 1. point of time; 2. feast
 (feast-day); 3. meeting, as-
 מוֹרָא fear 24b. [sembly 24e.
 מוֹשָׁב dwelling *24.
 מוֹחַ 71i. u.
 מוֹחַ §29c.
 מוֹזֵבֶת altar 24e.
 מוֹחֵה blot out *74.
 מוֹחֵה vision *31.
 מוֹחֵה camp *31.
 מוֹחֵה refuge *31.
 מוֹחֵר want.
 מוֹחֵר to-morrow.
 מוֹחֵשֶׁה purpose *33 II.
 מוֹשֵׁה tribe, staff *31.
 מוֹשֵׁר V cause to rain.
 מוֹרֵי §89d.
 מוֹרֵם 38.
 מוֹרֵן kind §22i β. k.
 מוֹכֵס covering (31).
 מוֹכֵר sell.
 מוֹלֵא be full, *acc.* §83b; III fill 75.
 מוֹלֵא full 25g.
 מוֹלֵאָה ἀγγελος 24b.
 מוֹלֵאָה §36g.
 מוֹלֵחַ salt.
 מוֹלֵחָה 36g.
 מוֹלֵחַ III save, II *pass.* and *refl.*
 מוֹלֵךְ *regnare.* V.
 מוֹלֵךְ king 28h.
 מוֹלֵכָה queen 35a.
 מוֹלְכוֹת *regnum* 37a.
 מוֹלֵל II circumcise §73n.

מוֹלֵל speak.
 מוֹמְלָכָה kingdom 33b.
 מוֹמְשָׁלָה rule *33 II.
 מוֹן §44. §82b.—Often compounded
 with other prepositions: מוֹמְשָׁלָה
 מוֹמְשָׁלָה; מוֹמְשָׁלָה; מוֹמְשָׁלָה above.
 מוֹנֵה count 74.
 מוֹנוּחָה rest.
 מוֹנוּחָה candlestick.
 מוֹנִיחָה gift, mealoffering *35.
 מוֹנֵעַ hold back.
 מוֹסְפֵר §24c.
 מוֹסְפֵר number 24a.
 מוֹעֵגַל track.
 מוֹעֵד stagger, slip.
 מוֹעֵט little; מוֹעֵטָה nearly; soon,
 מוֹעֵלָה upwards. [speedily.
 מוֹעֲלָלִים deeds, actions.
 מוֹעֲמִיקוֹם depths.
 מוֹעֵן, only: מוֹעֵן 1. for the sake
 of, on account of; 2. מוֹעֵן לְ and
 לְ with the intention of, in
 מוֹעֲרָה cave *22. [order to.
 מוֹעֲשֵׂה deed *31.
 מוֹעֲשֵׂה tithe 24e.
 מוֹעֵף find 75.
 מוֹעֲוָה commandment §22.
 מוֹעֲרֵי Egyptian *37.
 מוֹעֲרֵי Egypt.
 מוֹקְדֵשׁ sanctuary 24a.
 מוֹקְוָה assembly (31).
 מוֹקוֹם place *23.
 מוֹקְנָה §31b.
 מוֹקֵן II §73n.
 מוֹר sour.
 מוֹרָאָה §31b.

- מְרַמֶּה deceit.
 מָרַר be bitter, *ipf.* §730; III make
 מְשַׁבֵּר §37 b. [bitter.
 מְשַׁבֵּר hire, wages *36.
 מָשַׁח anoint.
 מְשֻׁחַ anointed one §23 b.
 מִשְׁכָּן dwelling, tabernacle.
 מָשַׁל rule, ♀ over.
 מְשַׁל proverb (25).
 מְשַׁמְרָה *custodia* 36 b.
 מִשְׁפָּחָה family 33 b.
 מִשְׁפָּט justice, judgment *24.
 מְשַׁקֶּה drink, cupbearer *31.
 מְשַׁקֵּל weight *24.
 מִשְׁשׂ feel (like a blind man); III
 search thoroughly 73.
 מְשַׁחָה §31 c.
 מַח *mortuus* *22.
 מָחַר when?
 מַחְנֵה present §33a.
- נָא pray!
 נָאָה *Pi lēl* §74 b.
 נָאָם (only *st. c.*) utterance.
 נָאָה I. III commit adultery 65 b.
 §83 e.
 נָאָץ I. III mock, revile 65 b.
 נָבֵא 76 e.
 נָבַט V look at *67.
 נְבִיא prophet 23 b.
 נֶבֶל 1. water-bottle (of skin);
 2. harp (28).
 נֶבֶל fool, godless person.
 נִבְלָה folly.
 נִבְלָה corpse *34.
 נָגַב §28 k.
- נָגַד V show 67.
 נָגַד §28 k.
 נִגְהַה brightness *28.
 נָגִיד prince (23).
 נָגַע 67 e. f.
 נָגַע blow, plague *28.
 נָגַח smite, push (67).
 נָגַשׁ press §67 b.
 נָגַשׁ 67 d. e. f. §77.
 נָדַד §67 d.
 נָדַד 67 d.
 נָדַד, נִי vow §28 m.
 נָדַד drive (cattle) 67.
 נָחַל III §65 c.
 נָחַם *ipf.* §67 c.
 נָהַר river 25 b.
 נָהַר *vagari* *71.
 נָהַר pasture, dwellingplace *31.
 נָחַח 71 x. y.
 נָחַם slumber (71).
 נָחַם flee *71.
 נָחַע swing, wander around *71.
 נָחַח V §71 t.
 נָחַל flow §67 d.
 נָחַם nosering, earring *28.
 נָחַח I. V lead §77.
 נָחַל brook *28.
 נְחִלָּה inheritance.
 נָחַם II repent, comfort one's self;
 III comfort; VII have pity on
 נָחַשׁ serpent *25. [67.
 נָחַשׁ III *augurari*.
 נָחַשׁ §36 b.
 נָחַח §67 c.
 נָחַח 76 d. — נִי אָחַל ♀ pitch.
 נָחַע 67 e. f.

נָטַשׁ throw down, leave (behind),

נָכַר § 28*k*. [leave off.

נָכַח IV. V. VI. 76*d*.

נָכַח opposite § 28*o*.

נָכַר V look steadily at, recognise; VII disguise one's self

נָכַר foreign country. [*67.

נָמְלָה ant.

נָסַח III § 76*d*.

נָסַח drink-offering § 28*r*.

נָסַח V *libare* *67.

נָסַע 67*f*.

נְעוּרִים youth *22.

נֶעֱלַל shoe *28.

נִיחַם be pleasant.

נֶעֱרַר 1. boy; 2. lad, (=Germ.

Bursche) 28*i*.

נַעֲרָה girl *35. § 9*b*.

נָפַח 67*e. f*.

נָפַל 67.

נָפֶשׁ *f*. soul *28.

נָצַב V place; II *pass.* *67. § 70.

נִצָּח, נִצָּח duration (of time) § 28*m*.

נָצַל V save; II *pass.* 67.

נָצַר watch, guard 67*b*.

נָקַב appoint; curse.

נָקַח II be innocent; III leave unpunished 76*d*.

נָקִי innocent 31*a*.

נִקְיֹון innocency *23.

נָקַם revenge; VI *pass.* 67.

נִקְמָה revenge *34.

נֵר lamp.

נָשָׂא § 76*e*; נִפְּנִים πρόσωπον
λαμβάνειν, נָּן pardon some
one.

נָשָׂא V reach, overtake *67.

נָשָׂא § 23*a*.

נָשָׂא V § 76*e*.

נָשָׂה § 76*d*.

נָשָׂה bite § 67*d*.

נָשָׂל § 67*f*.

נְשָׁמָה breath (34).

נָשַׁק I. III kiss 67*d. f*.

נְהַיְבָה path *22.

נָתַן 67*i*; make (=appoint) § 83*g*.

נֶסֶף Sea, a measure *22.

נָסַב turn, go around, surround

נָסַב *suff.* § 43*b*. [73.

נָסַח shut.

נָסַח I. II turn back § 71*s*.

נָסַח horse.

נָסַח flags (=papyrus).

נָסַח turn aside 71*x*.

נָסַח booth *22.

נָסַח forgiveness.

נָסַח rock (28).

נָסַח uphold, support § 83*g*.

נָסַח blindness.

נָסַח uphold, sustain § 83*g*.

נָסַח § 34*c*.

נָסַח complain, *plangere*.

נָסַח carry off *74.

נָסַח count; III relate.

נָסַח book § 28.

נָסַח I. III stop (*e. g.* wells).

נָסַח V conceal; II *refl.*

נָסַח 1. what is hidden; 2. covering, shade, defence.

עָבַד 65, serve, *c. acc.* §33e; till
(the ground).

עֶבֶד servant *28.

עֵבֶר *transire* 65.

עִבְרִי Hebrew.

עֵגֶל § 28 l.

עֵגְלָה *vitula* 35 b.

עֵגְלָה § 34 b.

עֵד § 43 a.

עֵד § 22.

עֵדָה § 33 a.

עֵדוּת § 37 a.

עֵדוּ V protest, bear witness *71.

עֵדוּ § 40 f. [§ 64 h.]

עֲוֹל unrighteousness.

עוֹלָם eternity.

עוֹן sin 23 c.

עוֹף fly, עוֹפָה *do.* *71.

עִוְרָה blind § 24 d.

עוֹז strength 26 c.

עֵז goat § 26 a. b.

עָזַב leave, forsake 65.

עָזַר help *c. acc.* § 65.

עָזַר help *28.

עֲטָרָה § 36 h.

עֵיט bird of prey, *coll.* *29.

עֵין eye, spring *29.

עֵר 38.

עֵר § 29 b.

עֵרִים § 26 d.

עַל § 43 a.

עָלָה go up 74.

עֹלָה burnt offering.

עָלָה § 31 c.

עָלַז rejoice, be merry.

עַלְטָה virgin *35.

עַם people 26 c.

עַם with § 43 d.

עָמַד stand 65.

עַמּוֹנִי Ammonite § 37 b.

עָמַל exert one's self, labour, *q. at.*

עָמַל labouring § 25 f.

עָמִיק be deep.

עַמְקָה valley *28 III.

עָנַב grape § 25 c.

עָנָה answer 74, *c. acc.* § 83 e.

עָנָה be bowed down; III oppress,
humble; VII humble one's

עֲנִי misery *30. [self 74.

עָנִי 31 a.

עָנָן III bring clouds together

עָפָר dust *25. [§ 73 b.]

עֵץ tree 24 f.

עָצַב pain, hard work *28.

עָצַב II. VII be grieved.

עָצָבוֹן sorrow, toil § 23 d.

עֲצָבִים idols.

עֲצָבָה pain.

עָצָה counsel *33.

עָצֵל lazy.

עָצָם bone, *pl.* זֶרַח *28.

עָצַר hold back, shut up.

עֲצָרָה § 36 g.

עָקַב § 25 i.

עָקַב take by the heel, cheat.

עָרַב VII mix (in), mix with, hold
intercourse with.

עָרַב evening.

עָרַב raven *24.

עָרַג pant.

עָרָה III uncover, empty § 74 s.

עָרוֹם naked § 26 d.

עָרַךְ arrange, prepare *65.
 עָרַל uncircumcised §25*h*.
 עָרְלָה foreskin *35.
 עֵשֶׂב herb *28.
 עָשָׂה do 74. §65*l*.
 עֲשֵׂר III tithe.
 עָשָׂן to smoke.
 עָשָׂן smoke *25.
 עֲשֹׂר V enrich.
 עֲשָׂר riches (28).
 עֵת time *26.
 עַתָּה now.
 עָרַק V strike one's tent, set forward *65.
 עָרַע pray; II hear (prayer).
 פֶּאֶר III §65*b*.
 פָּגַר corpse *28.
 פָּגַשׁ *acc.* to light on, meet any
 פָּדָה redeem. [one.
 פְּדוּתָהּ redemption.
 פָּה 38.
 פָּוַץ I. II scatter 71*o. s. V*.
 פֶּה snare.
 פָּהַד shake, tremble.
 פֶּהַר fear, terror (28).
 פָּלַג stream (28).
 פָּלִיט one escaped.
 פָּלַל judge; VII pray 73.
 פָּנָה turn §74.
 פָּנָה corner, רֹאשׁ פֶּה cornerstone.
 פָּנִים face 31*a*; לְפָנַי in the presence of, before; לְפָנַי before me, before my face; מִפְּנֵי from
 פְּנִימִי *interior* *37. [before & c.
 פְּנִינִים pearls.

פָּעַל work *28.
 פַּעַם time *28; הַפְּעַם §17*a*.
 פָּעַם II be disquieted.
 פָּצַח open (the mouth).
 פָּצַע wound *28.
 פָּקַד *visère*; V *praefficere*.
 פָּקַח open.
 פָּר young bullock 26*c*.
 פָּרַר II to part.
 פָּרַה be fruitful 74.
 פֶּרִי fruit 30*c*.
 פָּרַר V break 73*k*.
 פָּרֵשׁ horseman, *pl.* פְּרָשִׁים.
 פָּשַׁט V strip τινά ττ.
 פָּשַׁע transgression (28).
 פֶּה morsel 26*c*.
 פָּתַח stand open; V make wide.
 פָּתַח open.
 פָּתַח door *28.
 פָּתַר expound.
 פָּאֵן small cattle.
 פָּבָא host, army *25.
 פָּבַר gazelle §30*c*.
 פָּצַר side 26*c*.
 פָּצִיחַ righteous, just.
 פָּצַח be righteous.
 פָּצַח righteousness 28.
 פָּצַח *do.* §34*a*.
 פָּצַח hunt *71.
 פָּצַח order, charge 74.
 פָּצַח cry *34.
 פָּצַח rock 22.
 פָּצַח laugh, III joke 65.
 פָּצַח venison *29.
 פָּצַח shadow *26.

צָלַח prosper; V make to prosper,
bring to a prosperous issue

צֶלֶם image, idol (28). [65 s.

צִלְמוֹת deep darkness.

צָלַע §25*z*.

צָמָא thirsty 25*g*.

צָמַח sprout, V 65 s.

צָעַד pace, walk.

צָעַד pace.

צָעִירָה veil, covering *23.

צָעִיר small (23).

צָעַק cry out.

צָעַקָה cry *34.

צָפָה spy, watch *74.

צָפוּר sparrow *22.

צָפַן I and V conceal.

צָר oppressor, enemy §26*c*.

צָרָה oppression, distress (32).

צָרַר be narrow 73*o*.

קָבַץ I. III gather.

קָבַר bury.

קֶבֶר grave *28.

קֶבֶר προσκυνητήριον 73*m*.

קָדוֹשׁ holy (23).

קָדַשׁ be holy; III sanctify.

קִדְשׁ sanctuary; *pl.* devout offerings 28*p*.

קוּה II assemble; III wait 74, לְ

קוֹל voice *22, *pl.* זֶה. [on.

קוֹם 71.

קוֹץ thorns §29*c.d*.

קוֹרֵה beam.

קָטָן small 26*d*.

קָטַן 1. be small; 2. small.

קָטַר III. V offer incense.

קָטַר incense.

קָרַן summer.

קִיר wall.

קָלַל I. II be of no account, de-
spised; קָלַל curse 73.

קָמָץ §28*n*.

קָן nest; *pl.* compartments of
the ark *26.

קָנָא III be zealous *75.

קָנָה *parare, comparare* *74.

קָנָה reed *31.

קָץ end *26.

קָצָה end (31).

קָצַן judge, leader (23).

קָצִיר harvest *23.

קָצַר reap.

קָרָא call *75.

קָרַב (*ē*) approach; V.

קָרַב approaching §25*f*.

קָרֵב the inside *28.

קָרַה meet; V 74.

קָרוֹב near (23).

קָרְיָה town (mostly poet.).

קָרָן horn *28.

קָשַׁב V attend, hearken, לְ to.

קָשָׁה hard (31).

קָשַׁר bind.

קָשָׁה bow *28.

רָאָה see; V. 74.

רָאָשׁ 38.

רָאָשׁ poverty.

רַב much; רַב-כֹּחַ of great strength

רַב multitude 26*b*. [(26).

רַבֵּב be, become many 73.

רַבְבָּה myriad *34.

הָרַבּ be, become many 74.
 רָבַע רָבַע §390.
 רָבַץ lie (of quadrupeds).
 רָגַל foot *28.
 רָגַל III spy out.
 רָדָה subjugate §74.
 רָדַף pursue.
 רֵיחַ wind, spirit 22.
 רִיחַ V smell 71.
 רוּם 71; III. V raise.
 רוּץ run *71.
 רוּץ V empty *71.
 רֹזֶב bread *28.
 רְחוּב street, square *22.
 רְחוּם merciful, compassionate.
 רָחַם III show compassion *65.
 רֶחֶם womb *28*i*.
 רַחֲמִים compassion.
 רָחַף III hover over sthg. *65.
 רָחַץ wash *65.
 רָחֹק רָחֹק distant.
 רִיב strive 72, אֶת-רִיב דָּוִד, רִיב
 plead D.'s cause.
 רִיב strife, cause (at law).
 רִיחַ smell; רִיחַ הַקִּיָּרוֹחַ a sweet sa-
 ride, drive. [voir].
 רָמַס §28*n*.
 רָמָה throw; III deceive.
 רָמַח lance *28.
 רָמַשׁ move (esp. of smaller crea-
 רָמַשׁ small animals. [tures].)
 רָפַץ shout for joy, exult §73.
 רָפָה shout of joy.
 רֵעַ friend, neighbour.
 רָע wicked, *subst.* wickedness *26.
 רָעַב hunger *25.

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רָעַב hungry 25*f*.
 רָעָה evil, wickedness, misfortune
 רָעָה *pascēre, pasci* §74. [*22.
 רָעָה §31*a*.
 רָעָה (רָע) be bad, evil 73*o*.
 רָפָא heal §75.
 רָפַח be slack §74.
 רָצַח murder.
 רָצַץ III. VII. §73*c.e*.
 רָקִיעַ firmament (23).
 רָשָׁע wicked person *25.
 שָׂבַע (ע) be sated, satisfied, *acc.*
 §83*b*; V §65.
 שָׂבַע satiated, full 25*f*.
 שָׂבַע satiety, one's fill.
 שָׁבַר III wait, hope, אָל on.
 שָׂדֵה field 31*a*.
 שָׂוֵה (שִׁוֵּה) *meditari* §72*d*.
 שָׂוֵה (שִׁוֵּה) set, lay 72.
 שָׂוֵה (שִׁוֵּה) exult 72.
 שְׂחֹק laughter.
 שָׂטַם show enmity to.
 שִׂיבָה *canities* *22.
 שָׂכִיר hireling, day-labourer.
 שָׂכַל V have understanding.
 שָׂכַל (שָׂ) understanding (28).
 שָׂכַר to hire. .
 שָׂכַר hire *25.
 שָׂלְמָה garment *35.
 שָׂמַח (ע) rejoice; III make glad.
 שָׂמַח rejoicing §25*f*.
 שָׂמְחָה joy *35.
 שָׂמְלָה garment *35.
 שָׂנָא hate 75. .
 שָׂנֵא hater *24.

E

שֵׁעַר hair *25.
 שְׂעִירִים barley, *κριθαί*.
 שָׁפָה §33a.
 שָׂק sack *26.
 שָׂר prince *26.
 שָׂרָה vine-branches.
 שָׂרַף burn.
 שָׁאָב draw (water).
 שָׁאַל (*ə*) ask, demand; לְשַׁלֵּם ask
 after the health, greet, with
 לְ of the person.
 שָׂאָר II remain over; V.
 שָׂבָה carry away captive §74.
 שָׂבֵט staff, tribe *28.
 שָׁבִי *captivitas, captivi* *30.
 שָׁבַע II swear; V. 65.
 שָׁבַעַת (*שְׁבוּעָה*) oath.
 שָׁבַר break.
 שָׂרַף lay waste §73g.
 שָׂאָ §29c.
 שָׂבַ 71. §84e.
 שָׂוֶעַל fox.
 שָׂוָה aim at, attack.
 שָׂפֵט judge *24.
 שָׂוִי bull, ox.
 שָׂהָ VII *προσχευεῖν* 74wε.
 שָׂחַט slaughter *65.
 שָׂחַר dawn.
 שָׂחָה III. V corrupt, destroy; II
 be corrupt 65.
 שָׂחַר overseer (24).
 שָׂרַי sing §72d.
 שָׂרִי song.
 שָׂרַח set, place 72d.
 שָׂכַב lie down.

שָׂכַר, שָׂכַר drunk.
 שָׂכַח (*ə*) forget.
 שָׂכַח forgetful of §25f.
 שָׂכַךְ sink *71.
 שָׂכַל become childless.
 שָׂכַם, *suff.* שָׂכַמוּ, shoulder.
 שָׂכַם V rise early.
 שָׂכַן dwell *c. acc.* §83d; V.
 שָׂכַן §25f.
 שָׂחָה send; III send away, *προ-*
πέμ.πειν.
 שָׂחָה V throw. VI §61g.
 שָׂחַל booty (25).
 שָׂחַל make good.
 שָׂחַל *integer* 25f.
 שָׂחַם name 24f.
 שָׂחַם there.
 שָׂחַר V destroy.
 שָׂחָה thither.
 שָׂחָה 38.
 שָׂחַם be desolate §73o.
 שָׂחַן oil.
 שָׂחַע hear.
 שָׂחַר watch, keep; II take heed.
 שָׂחַח *m., f.* sun 28.
 שָׂחַח tooth, ivory; שָׂחַחַם teeth *26.
 שָׂחָה repeat; II *pass.* *74.
 שָׂחָה year *33.
 שָׂחָה (*pl.* Prov. 6,10) §33a.
 שָׂחָה second.
 שָׂחָה look towards 74.
 שָׂחַן II lean.
 שָׂחַר gate *28.
 שָׂחָה handmaid *35.
 שָׂפֵט judge.
 שָׂפַךְ pour out.

שָׁקֵד watch, be watchful.
 טָקַח V give to drink 74. §77.
 שֶׁקֶל shekel *28. §39*f*.
 שָׂנֵא abhor.
 שָׂקַר *mendacium* *28.
 שָׂרַשׁ root 28*p*.
 שָׂרַח serve.
 שָׂתַח drink 74. §77.
 הָאֵנָה fig(tree) *22.
 הָאֵר form, shape (28).
 תֵּבָה ark.
 הַתְּהִלָּה song of praise, psalm.
 תְּנִיחַ §29*c*.
 הוֹכַחְתָּ reproof 36.
 הוֹיֵעָבָה abomination *33.
 הוֹרָה instruction *22.
 הַתְּחִלָּה beginning *22.
 הַחֲנוּנִים requests, supplications.

תַּחַח under, instead of §43*b*.
 תַּחְתָּי lower, lowermost *37.
 הַיַּיִן (unfermented) wine.
 תָּרַשׁ §29*b*.
 הִלַּל V disappoint, deceive (בְּ).
 הִם *integritas* (26).
 תַּמָּה wonder §65*a*.
 תָּמִים *integer* (23).
 תָּמַם be finished, complete 73*m*.
 הַנְּדוּמָה slumber.
 הָעֵב III §65*b*.
 תָּעַה stray 74.
 תַּעַע *Pilpel* mock *73.
 תַּחַ 26.
 תַּפְּאֵרַת 36*g*.
 תַּפִּלָּה prayer.
 תַּפְּשׁ seize.
 תַּקְוָה hope.
 תַּשׁוּקָה desire.

V. Exercises for Translation into Hebrew.

1. Article § 17 (Ges. 35, Dav. 11). A. ¹The righteous (man); the wicked (man); the father; this time; ⁵that man; the dust; this great tumult; the sword; the Jebusite; ¹⁰the blind (man); the ox; the dry land (2); the Amorite; ¹⁴the people (2).

B. Complete the pointing of: הַעֲבָרִים, הַחֲדָשִׁים¹, הַחֲצִיר, הַעֲמִים, הַחֲקִים⁵, הָרָמָה^P, הַיְרֵדוֹן^P, הַלְּבָנוֹן^P, הַחֲצִיר, הַחֲמָמִים¹⁰, הַהָרִים, הַעֲוָרִים, הַחֲרָבוֹת, הָאָרֶץ¹⁵, הַיַּעַת הַהֵיזָא, הָעָרִים, הָעֵץ, הַחֲמוֹר, הַחֲרָב²⁰, הָאָרְמִי.

2. Waw copulativum §§ 11 g. h. 46 (G 104, 2. D 15). A. ¹The head and the foot; the great and terrible God (אֵל); David and Solomon; Joseph and Benjamin; ⁵Reuben and Juda; Jacob and Esau; Sodom and Gomorrah; hunger and sickness; man and God (§10c).

B. Complete the pointing of: וַיִּשְׂרָאֵל וַעֲמֶלֶק, דָּוִד, וַיְהוֹנָתָן, אַבְרָהָם וְאַלְיָעֶזֶר, וְאַנִּי⁵, וְאֵדְנִי, שְׁמֵרוֹן וַיְהוֹשִׁעַ, מֹשֶׁה וַמְרִים, תַּנְי וְזַכְרְיָהוּ וּמִלְאָכִי¹⁰, עֵדָה וְצִלָּה, אֱלֹהֵהוּ וְאַלְיָשַׁע, וְאַנִּי.

3. וּ, בְּ, לְ §§ 11 g. h. 45 (G 103, 2. D 14). ¹To David and to Solomon; in Jerusalem and in Samaria;

in Edom; to a sickness; ⁵ to Chananiah; to the Lord; in safety; ⁸ like God. || B. To wisdom; ¹⁰ as the people (2); to the Amorite; to the sin (2); in the house; like the king. ¹⁵ A father (am) I to the poor (man). ¹⁶ Thus (this *f. sg.*) did Joshua do to Jericho and to Ai (with Article!).

C. Complete the pointing of: כַּאֲפְרָיִם, לֵאלֹהִים, לִלְחֹנֶהָ¹, כִּיהוֹנָתָן, לְמַה אָמַר, בְּאֵרֶי, לְמַה יָצָא, וּכְמִנְשָׁה⁵. || D. With article: בְּשָׁנָה הַזֹּאת, בְּיוֹם¹², הַהוּא, לְרָשָׁע¹⁵, הַחֲרָבוֹת¹⁶, כְּעִיר.

4. מִן §§ 10 g. 44 (G 103, 2. D 14). ¹He went out of the city. He went up out of Egypt. He took of the blood. From Jerusalem. ⁵From the Lord. From Assyria unto Egypt. Greater (is) he than (§82*b*) Reuben. ⁸Better (art) thou than Saul.

5. **Nouns with unchangeable Vowels** § 22 (G 91, 4. D 17. 19). ¹The flock of Abraham; Joseph's cup; the voice of Jahweh; the spirit of God; ⁵thy (*m.*) heroes; their (*m.*) heroes; thy (*f.*) gods, your (*f.*) ass; his flock; ¹⁰our strength; thy (*f.*) dead (*m. sg.*); thine (*m. p.*) ass; my city; ¹⁴his pilgrimage.

¹⁵Near (is) the day of Jahweh. Where (are) the idols of Samaria? Holy (is) Jahweh our God. Not as our rock (is) their rock. This Philistine (has been) a man of war from his youth. ²⁰These witnesses (are) lying witnesses. ²¹Merciful (is) our God.— || B. ¹The

prayer of the upright (man); his daughter-in-law; our booths; your (*m.*) burnt-offering; ⁵ thy (*f. p.*) burnt-offerings; their (*m.*) wickedness; my paths; your laws; my daughter-in-law; ¹⁰ their (*m.*) booths. My praise (art) thou. Behold, the fear of Jahweh, it (*f.*) (is) wisdom. ¹³ Good (is) the law of Jahweh.— || C. Perf. Qal (§54). ¹ Fallen are the heroes. They have buried their (*m.*) dead. Jahweh heard the voice of Hagar. Judah conquered Gaza and its (Hebr. *f.*) border. ⁵ I have hearkened unto (א) your voice. They took their horses and their asses and went out of the land of Egypt. Ye have not kept the law of Jahweh. Thou (*f.*) hast not buried thy dead. I have taken pleasure in thy law. ¹⁰ Ye have killed our witnesses. ¹¹ Thou, (O) Jahweh, hast preserved my life.

6. **Masculines with changeable Vowel in the Penult** §23 (G 93 IV *a.* D 18). A. ¹ My princes; the belly of the serpent; our prophets; my lord; ⁵ our lord; our lords; her place; your places; his harvest; ¹⁰ the (he-) asses of Abraham and his she-asses; his saints; our harvest; from our sin; from his right-hand and from his left; ¹⁵ the sins of the Amorite.— || B. ¹ Your prophets (are) lying prophets. Where (are) thy (*f.*) prophets? Thy (*f.*) tongue (is) a lying tongue. Jahweh is near unto his saints. ⁵ Manasse slew the prophets of Jahweh. ⁶ He has gone out from his place.

7. Masculines with changeable Vowel in last Syllable

§ 24 (G 93 III *a. b.* D 18. 30). ¹Thy judgments; my food; their (*m.*) palaces; our messenger; ⁵your (*m.*) number; my stars; his weight; your (*m.*) judgments; his palaces.— || ¹⁰Behold, Hagar (is) in thy (*f.*) hand. Great (is) the number of the stars of heaven. For Gibeon is a great city, greater than (§82*b*) Ai. Thy (*f.*) memory (is) dead. My rock and my redeemer (is) Jahweh. ¹⁵Behold, (here is) the fire and the wood for (*gen.*) the burnt-offering; but (ך) where (is) the ox? ¹⁵The voice (is) the voice of Jacob; but (ך) the hands (are) the hands of Esau. These (§16*a*) (are) the names of David's heroes. ¹⁸Great in (*st. c.*) might (is) Jahweh.— || B. ¹God created (§86*e*) the sun and the moon and the stars. The king sent his messengers but (ך) they did not find the prophet. The glory of Jahweh hath filled this house. David did not stretch forth his hand against (ך) Saul, the anointed of Jahweh. ⁵Our enemies have fled. Ye have pursued your enemies. Your hands are full of (*acc.* §83*b*) blood. They shed their blood like water. Jahweh hath given Israel into the hand of his enemies. ¹⁰He made an altar of (*gen.*) brass. Jehu burnt the sanctuaries of Baal with (ך with Article §17*f*1) fire. ¹²The enemies' messengers have drawn near.

8. **Masculines with two changeable Vowels** § 25 (G 93 II *a—e*. D 18). A. ¹The court of the tabernacle; her word; my beard; his son-in-law; ⁵thy booty (*p.*); your (*f.*) hire; in thy courts; the elders of the people; our hire; ¹⁰your flesh; Jacob's thigh.— || ¹²This (is) David's booty. Jahweh (is) far from the wicked. A reproach (are) we to our neighbours. ¹⁵Pleasant (are) the words of the prophet. Thy (*f.*) redeemer, the Lord of Hosts (is) his name (§ 86 *e α*). Better (is he that is) longsuffering than a hero. ¹⁸Dry (faded, are) all the trees of this wood.— || B. ¹The wisdom of his wise men has come to nought. Moses did according to (ב) the word of Jahweh. The cloud of Jahweh descended on the tabernacle. His heart was not perfect with (בָּי) Jahweh his God, like the heart of David. ⁵Thus said Moses: I (am) slow of speech and of a slow tongue (render: heavy of mouth (*gen.*) and heavy of tongue). Our God hath no (שֵׂב) pleasure in the wicked. (There) has not fallen to the ground (§ 20 *c α*) one word of the words of Jahweh. ⁸Thou hast not remembered their lies.

9. **Masculines of one Syllable with the final Consonant doubled** § 26 (G 93 I *l, m, n*. D 43). A. ¹Their (*m.*) oppressors; in his shadow; your mothers; your end; ⁵our heart; your teeth; the times; the shadow of the cloud. His teeth (are) the teeth of a lion. ¹⁰Jahweh

is my strength and my shield. Sinners (are) ye all. A word in (א) its season, how good (it is)! ¹³Those mountains (are) smaller than Lebanon.— || B. Qal. ¹Jahweh hath chosen (with א) the people of Israel out of all peoples. The oppressors of Jerusalem have fled. Thou hast clothed-thyself (with) strength and glory. Ye have buried your mother. ⁵Jahweh hath sent forth his sharp arrows (Hebr. his arrows the sharp ones). Sell your camels. Jahweh hath poured out his fierce anger upon Egypt. The whole people heard the words of the king. They will burn every house. ¹⁰The number of their oppressors will be great.

10. **Masculine Segholate Forms from strong Stems** § 28 (G 93 I a—f. D 29. 35 ff.). I. A. ¹My way; your ways; thy kings; your (*m.*) dogs; ⁵my dog; our soul; your (*f.*) souls; the children of the Hebrews; his horn; ¹⁰our door; the horns of the ox; your swords; thy (*f.*) stone; thy(*f.*) grave; ¹⁵his knees.— || ¹⁶Your servants (are) we. His horns (are) the horns of a wild-ox. Jahweh (is) our righteousness. Righteous (is) Jahweh in all his ways. ²⁰Better (is) his favour than (82*b*) life. The heavens (are) the throne of Jahweh and the earth is his footstool (render: the stool of his feet). ²²Thy word (is) a lamp unto (ב) my feet.— || B. (Niph., Pi., Pu.) ¹The bow is broken. Seek ye the way to (*genet.* § 21*f*) the city. Shut thy door. Thy horn is full

of (*acc.* § 83*b*) oil. ⁵I will remember thy favour. He did not give of his bread to the poor. We have sought our dog. Broken is my heart within me (see vocabulary). He walked in the way of the kings of Israel. ¹⁰Jahweh will break-in-pieces (Pi.) the cedars of Lebanon. My vows will I pay to Jahweh. ¹²Jahweh will keep the feet of the godly.

II. ¹His seed; their (*m.*) wounds; your transgression; thy (*f. p.*) boys; ⁵your boys; his master; ⁷my anger.

III. ¹His staff; my staves; the names of the tribes of Israel; thy portion. || ⁵In the law of Jahweh (is) my delight. My help (is) in the name of Jahweh. ⁷Jahweh (is) our portion.

IV. A. ¹Our ransom; our ear; our ears; thy spear; ⁵her work; their works; thy threshing-floor; his holiness; ⁹your tent.— || B. ¹Ye have broken our spears. We have broken your spears. They have slept in their tents. ⁴I will speak these words in their ears.

11. **Masculine Segholate Forms from י"ע and י"ע** § 29 (G 93 I *g. h. i.* D 41). ¹Thine (*f.*) eye; her eyes; my wine; your wine; ⁵the rams of Bashan; our venison. ⁷He stood in their midst.

12. **Masculine Segholate Forms from י"ב** § 30 (G 93 I *k.* D 45). ¹Our captives; his affliction. Better is my fruit than (82*b*) silver and [than] gold.

13. **Nouns with two full Vowels from ה"ב** § 31 (G 93 IV *b.* II *f.* III *c.* D 45). A. ¹Our afflicted ones; the innocent (*pl.*) among (*genet.*) my people; a false (אִי־זָרָה *gen.*) vision; our deeds: ⁵his work (deed); David's seers; his face; ⁸our faces.— || ⁹Greater (are) my works than (82*b*) your works. ¹⁰Jahweh (is) my shepherd. Where(are)my shepherds and thy shepherds? ¹²Jahweh, the work of thy hands (are) we all.— || B. ¹David sought the face of Jahweh. Joshua fell upon his face before the ark of Jahweh. His field will be sold. Jahweh will remember the afflicted of his people. ⁵Shed not (לֹא־שָׁחַ § 41, 3) innocent blood.

14. **Feminines with one changeable Vowel** § 33 (G 95 II *c.* D 17. 18. 29). A. ¹My year; the years of the famine; thy (*f.*) counsel; your counsel; ⁵your abomination; your kingdoms; ⁷his thoughts.— || B. ¹The counsel of the elders of Israel has come to nought.

15. **Feminines with two changeable Vowels** § 34 (G 95 II *a. b.* D 18). A. ¹My vengeance; your vengeance; our myriads; your (*f.*) cry; ⁵thy (*f.*) blessing; the father's blessing; the blessings of Jahweh; the sighs of the afflicted; your sighs; ¹⁰our cry; ¹¹your cry.— || B. ¹Jahweh heard the sighs of the afflicted of his people. The Egyptians sold all their land to Pharaoh.

16. **Feminines of Segholate Forms from strong Stems** § 35 (G 95 I a. b. c. D 17. 18). A. ¹Your queen; the garments of the poor; our garments; thy maiden; ⁵the maidens of the city; my maid; my maids; thy joy; joys; ¹⁰their (*m.*) meal-offering; the meal-offerings; your (*f.*) fruit; her reproach; ¹⁴his foreskin.— || B. ¹God hath no pleasure in your burnt-offerings and in your meal-offerings. They will mourn upon their ruins.

17. **Feminine Segholate Forms** § 36 (G 95 III. D 29). ¹My cloak; the land of our birth; their (*m.*) wages; the queens' signet-rings; ⁵thy (*f.*) sin; ⁶her ornament.

18. **Feminines in ûth and ith** § 37. A. ¹Your captivity; the Hebrew virgins (*adj.* after *subst.*). Thy kingdom (is) an everlasting kingdom.— || B. ¹Jahweh knew the imaginations of thy heart. Keep the commandments of Jahweh and his testimonies.

19. **Nouns of peculiar Formation** § 38 (G 96. D page 198). I. ¹Your father; his fathers; thy (*f.*) brother; their (*m.*) brother; ⁵thy (*f.*) brothers; the sister of Moses; thy (*f.*) sister; my husband; your men; ¹⁰my men (*p.*); her maid; your maid; thy (*f.*) maids; your house; ¹⁵his houses; thy (*f.*) son; your son; his daughter; my daughters; ²⁰his sons; ²¹our daughter.

II. ¹My day; your day; my days; in the days of Joshua; ⁵his vessels; your vessels; his waters; his heavens; since (72) the days of Moses; ¹⁰their (*m.*) city; their cities; our head; your heads; thy mouth; ¹⁵our mouth. Behold, to Jahweh thy God (belong) heaven (*w. art.*) and the heaven of heavens. Better (is) one day in the house of Jahweh than (82*b*) many days in the palaces of the wicked. ¹⁸I (am) not better than my fathers.

20. **Numerals** § 39 (G 97. 98. 120. D 48). ¹5 kings; 5 cubits; her 5 maidens; the 5 (*c.*) kings; ⁵the 5 (*abs.*) righteous; 10 boys; 7 oxen; 7 cows; 7 (*c.*) days; ¹⁰the 7 (*c.*) days; his 7 (*c.*) sons; 5 trees; 9 cubits; 9 months; ¹⁵8 years; 8 sons; 8 (*c.*) days; 10 times. || 17 years; ²⁰12 princes; 19 men; 13 oxen; his 11 children; 15 years; ²⁵18 years; 14 shekels. || 25 years; 87 years; 25 (20+5) cubits; ³⁰75 years (70 yrs. + 5 yrs.). || 500; 700; ³³207 years (7 yrs. + 200 yrs.).

³⁴In the 17th year of (5) Jehoshaphat; on the 27th (20+7 or 7+20) of (5) the month; on the 17th day of (5) the month. In the 5th year of (5) Joram; in the 5th year of (5) king Rehoboam; ³⁹in the 10th month.

21. **Particles with suffixes** §§ 40. 43. 44. 45 (G 100. 103. D 49). A. ¹With me (3), between them (2); like her; upon thee (*f.*); ⁵behind thee; instead of her; instead of them (3); to them; them (2); ¹⁰round about

you; to her; unto me; from me; ¹⁴from you.— || ¹⁵The Lord of Hosts (is) with us. I (am) a stranger among you. Ye (are) witnesses against yourselves (אָ נ. 2 *pl. suff.*). The spirit of Jahweh (is) upon him. ¹⁹Who (is) wise as thou?— || B. ¹Jahweh hath not dealt with us according to (אָ) our sins. Jahweh hath given this land to you and to your sons after you. According to your ways will I judge you. Cast from (מֵעַל) you all your transgressions. ⁵Jahweh will judge between me and [between] you. I will pour out my fierce anger upon you. Solomon will be king in my stead. He pursued after them. While he yet talked (*part.*) with them, behold (Hebr. and behold *c. part.*) the messenger came down to him. ¹⁰She said unto me: Where is Jahweh, thy (*f.*) God? Behold, they are coming out (*part.*) to you. They stood the whole day before me. Jahweh your God, who goeth (*part.*) before you, he will fight for (אָ) you. They have fled before thee. ¹⁵We fled before you. He destroyed them from off (מֵעַל) the face of the earth. He has parted from me. Your oppressors will I remove (far) from you. Abraham bought the cave from (מֵאֵת) Ephron. ²⁰Joseph took Simeon from them. ²¹Jahweh took Amos from (מֵאֲדָמָר) the flock.

22. **Negative Particles** § 41 (G 152). ¹Thou shalt not (לֹא *c. impf.*) steal. Do not steal. Destroy not.

Remember not the days of your affliction. ⁵Gather (together) your heroes that your city be not captured. Pray to Jahweh, that sin may not have dominion over you. (There is) no God beside thee. (There is) no peace, Jahweh hath said, for the wicked. We are seeking (*part.*) water, but (וְ) there is none. ¹⁰If there is an answer, speak; but (וְ) if not, hearken unto me. They do not know (*part.*) what is due to (מִי־שָׁמַיִם with *gen.*) the God of the land. Thus said Pharaoh: I will not give (*part.*) you straw. If thou savest not thy soul this night (§ 17 *a*), to-morrow thou (art) a dead man (render: son of death). ¹⁴Ye do not keep (*part.*) my commandments.

23. **Interrogative Particles** § 42 (G 100. 153. D 49).

¹What aileth thee (Hebr. what to thee), Hagar? Is (יֵשׁ) Jahweh in our midst or not? (Are) thy days as the days of a (frail) man (אֶנְיוֹשׁ), or thy years as the days of (strong) man (גִּבּוֹר)? (Art) thou better than Balak? ⁵Spy out the people, whether they (be) strong or weak, whether they (be) few or many. ⁶Spy out the land, whether there are trees (*sg.*) in it or not.

24. **Perfect Qal** § 54 (G 44. D 20. 22). ¹She has reigned; ye have reigned; thou (*f.*) hast watched; they have watched; ⁵we have sold; I remembered; ye (*f.*) have remembered; ye lay down; she has shut (*p.*); ¹⁰we have followed. --- ¹¹She is heavy (*p.*); ye

have drawn near; they have drawn near; thou art old; ¹⁵thou (*f.*) wert able; thou (*m.*) wert small; ¹⁷we have become great.

25. **Infinitive and Imperative Qal** §§ 55. 56 (G 45. 46. D 21. 22. 23). ¹To remember; to bury; in judging; from burying; ⁵to count. — Break (*s.*); break (*pl. f.*); judge ye; bury (*f.*); ¹⁰pray remember. — || ¹¹Remember the mercies of Jahweh. Put on your (*f.*) garments. Gather stones. They have gone to gather in the field. ¹⁵The trees said to the olive: Be thou, we pray, king over us.

26. **Imperfect and Participle Qal** §§ 57. 58 (G 47. 50. D 21. 22. 23). ¹I shall judge; we shall judge; they (*f.*) will steal; thou (*f.*) wilt watch; ⁵she will sell; they (*f.*) will sell; thou wilt reign; they will pour out; I shall shut; ¹⁰ye will remember; ye will watch (*p.*); thou wilt remember (*p.*). — We will lie down; thou shalt draw near; ¹⁵they shall draw near (*p.*); they (*f.*) shall clothe themselves; we will lie down (*p.*). — Watching; watching (*f.*); ²⁰burying (*f.*); shut; shut (*f.*); buried (*f.*); ²⁴watched (*f.*). — ²⁵Jerusalem (*f.*) will no longer remember the days of her affliction. Remember not the sins of my youth. To Jahweh your God must (*impf.*) ye cleave (*p.*). Thou shalt cleave to thy husband. We will make a covenant. ³⁰I will

make a covenant with (אָבִי) thee. I will gather all Israel unto (אֲדָ) my Lord. ³²Jahweh shall reign for ever.

27. **Niph'al [Niqtal] § 59 (G 51. D 25).** A. ¹They have taken heed; ye have been sold; she has been sold (*p.*); thou (*f.*) hast taken heed; ⁵I hid myself; Ye have gone to law; they have been burned; I have gone to law with (אָבִי) you.—To take heed; ¹⁰(those who were) sold; (those (*f.*) who were) burnt.—Hide yourselves; take heed (*f. s.*).—We will hide ourselves; thou (*f.*) wilt hide thyself; ¹⁵they (*f.*) will be burnt; ye will be sold (*p.*); ye (*f.*) will be sold; I shall take heed; ¹⁹I will take heed.— || B. ¹Behold, for (אָ) your sins were ye sold. The wicked will be cut off from the midst of (אֶרֶץ) the land. The city was captured. Thy (*f.*) dead shall not be buried. ⁵Thy kingdom shall be destroyed. ⁶I will go to law with (אָבִי) you before Jahweh.

28. **Pf'el, Pu'al [Qitt'el Quttal] § 60 (G 52. D 26).** A. ¹Thou hast sanctified; they have sanctified; ye (*f.*) have spoken; she has spoken (*p.*).—⁵To seek; teach (*pl. m.*); teach (*s. f. p.*); speak (*pl. f.*).—Ye will teach; ¹⁰thou (*f.*) wilt teach; ye (*f.*) will teach; we will teach; teachers; the seekers.—¹⁵She was stolen. They were buried; thou (*f.*) wast born; they will be gathered; ye (*f.*) will be buried. ²⁰Thou (*f.*) wilt

lie.— || B. ¹The heavens recount (*part.*) the glory of God. Ye have sanctified the Sabbath-day. They sought the face of Jahweh. Honour thy father and thy mother (*p.*). ⁵Those that honour me (*part.*), I will honour. I will seek my father's asses. She will gather in the field. Ye should not lie to your king. Moses sanctified the people. ¹⁰Jahweh will teach the humble His way. Recount to me, I pray you (שׁוּב), the former mercies of Jahweh (Hebr.: the mercies of J., the former). I will teach transgressors thy ways. I will praise thy name. ¹⁴They (*f.*) will praise the name of Jahweh.

29. Hiph'il, Hoph'al [Hiqt'il, Hoqt'al] § 61 (G 53. D 27). A. ¹I have separated; we have separated; they have destroyed; thou hast destroyed; ⁵she has cast; thou (*f.*) hast cast; ye have cast.—To cast; separate; ¹⁰separate (*pl. f.*); cast (*pl.*).—I will cast; we will corrupt; let him separate; ¹⁵they (*f.*) will separate; thou (*f.*) wilt corrupt; Ye will cast.—Casting; casting (*f.*).—²⁰Ye have been cast; ²¹thou (*f.*) wilt be cast.— || B. ¹Thou hast hid thy face from (הָסַר) the wicked. How long wilt thou hide thy face? Hide not thy face from thy people. Thou hast not attended to (שָׁמַר) my commandments. ⁵Attend to the word of my mouth. Thou hast cast my word behind thee. They each (שָׁמַר) cast away his staff. Cast thy sorrow upon

Jahweh. ⁹ Jahweh will separate between the righteous and [between] the wicked.

30. **Hithpa'el [Hithqatt'el]** § 62 (G 54. D 27). ¹I have walked; ye have walked; they have walked (*p.*); we hid ourselves; ⁵thou hast taken heed.—To hide one's self; they that hide themselves (*part.*); they that walk.—They will walk; ¹⁰Ye will take heed; we will hide ourselves. || ¹²Ye prayed unto me, but (ך) I did not hearken to your cry.

31. **Waw Consecutivum** § 64 (G 49. D 60) ¹And they pursued their enemies and captured the city and burnt it with (א; article § 17 f 1) fire. ²And Abraham prayed to God. Thou wilt capture the city and burn it with fire. And they buried him in the city of David, and his son reigned in his stead. ⁵I will remember my word and will send my messenger before (לפניך) thee. We will rise early in the morning and sell Joseph. Verily (§ 63 *d*) ye ought to keep (*impf.*) the commandments of Jahweh and teach them (to) your children. Write these words on the two tables and teach them (unto) the children of Israel. Get thee up early in the morning, and take thy stand before Pharaoh and (then) thou shalt say to him: Let the people of Jahweh go. ¹⁰Then Moses hid his face; for he was afraid. Then Pharaoh hardened (made heavy) his heart. ¹²Behold, I (§ 40 *d*) will rain (*part.*) bread

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for you from heaven, and (7 *cons.*) the people shall go out and shall gather a day's portion every day (Hebr. the word of a day in its day).

32. **Relative Clauses** § 87 (G 123. 155). ¹David and the men that (were) with him fled before Saul. They put to death all the women that (were) in the city. The spies told the woman all that Jahweh had done (*perf.*) to Pharaoh. The land which I am giving (*part.*) you (is) like the garden of Eden. ⁵The word which thou hast spoken (is) good. I will destroy all flesh, in which (is) the breath of life. The place, where he had pitched his tent. Holy (is) the place whereon thou standest (*part.*). ⁹They have gone to (𐤁𐤍) the land, from which (where) they went out.

33. **Guttural Verbs** § 65 (G 63—65. D 34. 36. 37).
A. I. ¹Ye have driven out; drive ye out; they (*f.*) will drive out; and he drove out; ⁵thou wilt bless; they will be put to death; thou (*f.*) wilt be forsaken; we shall be forsaken; to be forsaken.—¹⁰Ye have made haste; he will make haste; thou hast been comforted; ¹³we shall be comforted.

II. ¹Fleeing; to hear; to cause to swear; thou wilt cause to hear. || ⁵send; flee (*pl. f.*); we shall hear; they (*f.*) will hear; and she opened; ¹⁰thou (*f.*) wilt sow (*p.*); he will be heard; and we swore. || They will covet; thou wilt spare; ¹⁵I shall cross over; we shall

cross over; we will cross over; thou (*f.*) wilt serve; they will serve; ²⁰they (*f.*) will serve; we shall love; thou wilt be wise; I have brought over; ²⁴and thou wilt cause to serve.

III. ¹Ye (*f.*) have served; to serve; washers; thou (*f.*) wilt wash; ⁵she has washed; thou (*f.*) wilt be proved; and they were amazed; and they placed; and ye caused to serve; ¹⁰I shall place; we will send over. || Wash (*sg. f.*); bless (*sg. f.*); and they blest; ¹⁵she has blest; a sower (*f.*); ¹⁷thou (*f.*) hast taken.

B. ¹Thou wilt shave thy head. He refused to let the people go. Jahweh hath redeemed Jacob and will glorify himself in Israel. They have destroyed my vineyard. ⁵He went up to destroy the city. Choose ye this (Article § 17 *a*) day whom (§ 83 *e*) ye will serve. Then (‡ *cons.*) the people made haste (*pl.* § 86 *c a*) and crossed the Jordan. Make haste (*sg. f.*), (and) slay the calf. Thou shalt not covet thy neighbour's house. ¹⁰Ye have not coveted your neighbours' wives. Thou (*f.*) hast not forgotten the words of thy prophets. Even (אִם) a fool, if (*part.*) he keep silence, is esteemed (*impf.*) § 47 *d*) a wise man. Thy land thou hast destroyed, thy people thou hast put to death. We were esteemed as (בְּ) the cattle (in the stalls). ¹⁵Ye have devised evil against (עַל) me. They will devise evil against me. I will spare you, for ye did spare me. Comfort ye,

comfort ye my people. Ye forsook Jahweh; therefore (‡ *cons.*) did he forsake you. ²⁰Jahweh (is) my shepherd; I shall not want.

34. Verbs נ"ד § 66 (G 68. D 35). ¹Thou wilt speak; then I spoke; thou (*f.*) wilt eat; they will eat (*p.*); ⁵I shall eat; then ye did eat; and ye ate. Then spake Jahweh to (‡) the prophet, saying: Because this people has refused (render: has not been willing) to hearken to my voice, I will send (*Pi.*) against (‡) them the (wild) beast of the field, and the lions shall tear and devour your flocks (*sg.*) and your herds (*sg.*) ⁹The she-asses will perish in the wilderness.

35. Verbs י"ד § 67 (G 66. D 33). A. ¹Thou (*f.*) wilt fall; they have fallen; and they (*f.*) fell; they told; ⁵and I told; to let fall; ye have saved; and she saved; he will be saved; ¹⁰he shall look; one who looks (*part.*); we shall plant; they will touch; thou (*f.*) wilt remove (§ 6 *f* 3). ¹⁵And ye have taken; they will take; take thou (*f.*); then thou (*f.*) didst take; we will take. | ²⁰Ye (*f.*) have given; thou (*f.*) wilt give; then she gave; we will give (*p.*); ²⁴thy giving (*inf.*).— || B. ¹And (‡ *cons.*) he sent his servant to take a wife for Isaac. I will give thy flesh to the birds of heaven. I have given the land into his hand. The word of Jahweh will not fall to the ground (§ 20 *c* α). ⁵Tell me, I pray thee (נ‡), the words of the

seer. Give now (הָ) thy heart to the God of thy fathers. Take off thy shoes from (off) thy feet; for this place (is) holy.

36. Verbs פָּרַע § 68 (G 69. D 39). A. ¹She will be born; we shall be rebuked; rebuke (*sg. f.*) | They have begotten; ⁵then they begat; ye were brought down; thou wilt be brought down. | Thou wilt sleep; they will sleep; ¹⁰thou (*f.*) wilt be weary. | She will go down; they will dwell (*p.*); know thou; thou (*f.*) hast known; ¹⁵ye will know (*p.*); and ye knew; thou (*f.*) wilt go (*p.*); ¹⁸they that go (*part.*).— || B. ¹And (then) the kings took counsel. With (אִתָּם) those that take counsel (is) wisdom. Let my soul be precious in thine eyes! After these things he took a wife and (§ 64) begat sons and daughters. ⁵He heard the sound (voice) of the rain from afar; and he brought down his flock from the mountain in haste (§ 84*e*). Let thy servant, I pray thee, know these things. ⁷Know ye that I (am) God.

37. Verbs פָּרַע § 69 (G 70. D 39). ¹She will be good; thou hast done well; we shall do well; they will suck (*p.*); ⁵thou (*f.*) hast given suck; she will give suck; she was dry (*p.*); they will be dry; they have dried (*trans.*).— || ¹⁰The grass in the field has become dry. And (then) the king's hand dried up. And all their herbage will I dry up. Moses heard the

word of Aaron, and (§ 64) it was good in his eyes. ¹⁴If thou wilt hearken to my voice, then (ר cons.) will Jahweh do thee good and thou wilt remember thy handmaid.

38. Verbs פִּי"צ § 70 (G 71. D 39). ¹I have kindled a fire in the houses of the gods of Egypt. And (then) they set the city on (בָּ, Article § 17f 1) fire. Her gates were set on fire. And Jahweh formed out of the ground every beast of the field. ⁵Every beast of the field was formed out of the ground. Take your stand, that (§ 46 d, e) I may plead with you. Jahweh cleft the sea and (§ 64) set the waters like a (Art.) wall. Ye stand (render: are set) to-day before Jahweh your God. I will pour out my spirit upon thy seed. ¹⁰And he poured the oil upon his head.

39. Verbs רָ"ע § 71 (G 72. D 40). A. ¹We have lifted up; thou wilt fly; flying; thou hast fled; ⁵she has returned; ye have returned; return (*pl.*); we will return; to return; ¹⁰let him return; and (ר cons.) he returned; thou wilt be circumcised; ye have circumcised; we will circumcise; ¹⁵she is dead; ye are dead; thou (*f.*) wilt kill; and they killed; they were killed; ²⁰they will be killed (*p.*); thou hast lifted up; they (*f.*) will die; then was I exalted (high); and I lifted up; ²⁵ye have scattered.— || B. ¹In thee did our fathers trust and they were not put to shame. Then I knew that I should not be put to shame. Get thee

(*Dat. com.*—לְ w. suff.) up. Return ye (*Dat. com.*) to your tents. ⁵Be thou exalted, (O) Jahweh, through thy might! And now will my head be exalted above mine enemies. Righteousness exalteth (*Polēl impf.*) a nation. I lifted up my voice. Then Moses lifted up his hand. ¹⁰Jahweh my God, let, I pray thee, the soul of this boy return within him (עֵל־קִרְבוֹ)! Lift up thy voice like a (*Art.*) trumpet. Mine eyes were enlightened (shone). Arise (*f.*), shine; for thy light is come. Lightnings lighted up the sea. ¹⁵Make, now (§ 52 *c*), thy face to shine upon thy servant. And he rested [on] the seventh day. ¹⁷They refused to return.

40. Verbs ע"י § 72 (G 73. D 40). ¹Ye will set; set thou (*f.*); thou wilt lodge; and we lodged; ⁵ye have been glad; he will be glad.—Let my heart rejoice. And the daughters of Judah rejoiced. Be ye glad and rejoice; for behold I (*suff.*) am about to create (*part.* § 47 *i* β) Jerusalem and her people for joy, and (יִ cons.) I will rejoice over (בְּ) Jerusalem and be glad in my people. ¹⁰Then David perceived that the child was dead. ¹¹Get understanding (understand), and thereafter (אַחֵר) we will talk.

41. Verbs ע"ע § 73 (G 67. D 42). A. ¹We have praised; and he praised; and thou (*f.*) didst praise; they have spoiled their spoilers; ⁵he rolled the stone; thou wilt

curse; ye will spoil; he will be merciful and he was merciful. || ¹⁰Ye were merciful; thou hast done wickedly. — || B. ¹In Jahweh will my soul glory. Let not (the § 17 *g* 2) wise man glory in his wisdom, and let not (the) rich man glory in his riches. They will glory in the Holy (One) of Israel. I will praise Jahweh while I live (render: in my life). ⁵And they praised her beauty. And Joshua said: Compass (go round) the city; and they compassed the city. Swifter (lighter) than eagles (Art. § 17 *f*) are his horses. I am despised (light) in thine eyes. Ended are the words of Job. ¹⁰They wandered in the wilderness, till (*c. inf.*) the whole generation was consumed. Men (*coll.: sg. c. Art.*) began to be numerous. Numerous are (oxytone) our transgressions. Hushai has gone to bring to nought the counsel of Ahithophel. And (‏ךִּ cons.) God brought their counsel to nought. ¹⁵I will not break my covenant with you. They have broken thy law. Be not (‏כֵּן) dismayed; for Jahweh thy God (is) with thee. Let my pursuers be put to shame, but let not me be put to shame (‏כֵּן *c. cohort.*); let them be dismayed, but let not me be dismayed. And (‏ךִּ cons.) this word was evil in the eyes of Saul. ²⁰And Moses said: Lord, why (§ 45 *e* 6) hast thou done evil to this people? Since (‏מִיָּאֵל) I went unto Pharaoh, to speak in thy name, he hath done evil to this people. They did

evil more than (§ 82*b* β) their fathers. My brethren, do not wickedly. Depart from me, ye evil-doers (*part.* V). And (י cons.) they were in distress. ²⁵Hide not thy face from thy servant; for I am in distress; make haste to hearken (Hebr.: make haste, hearken § 84*f*) unto my voice.

42. Verbs פ"ו § 74 (G 75. D 44. 45). A. I. ¹He will see; he will show; thou wilt finish; we shall be seen; ⁵they (*f.*) will build; ye (*f.*) will finish; give ye (*f.*) to drink; thou wilt answer; I shall answer. ¹⁰Build thou; I was finished; thou wert built; we were built; we have built; ¹⁵ye (*f.*) have answered; ¹⁶ye have watered.— || II. ¹He has seen; he was seen; to build; to go up; ⁵to finish; to weep; she wept; she has finished; ⁹she has watered.— || III. ¹They have wept; weep thou (*f.*); weep ye; they finished; ⁵give thou (*f.*) to drink; thou (*f.*) wilt finish; ye will finish; ye will build; they were built; ¹⁰answer ye; bring ye up; ¹²they will be seen.— || IV. ¹And she drank; and he wept; and thou didst despise; and she saw; ⁵and he saw; do not (ב"ט § 41,3) answer (*sg.*); and he finished; and she watered the camels; and she ordered; ¹⁰let him do; we will hear and answer; thou didst fall down; and she fell down; and they fell down; ¹⁵thou (*f.*) wilt fall down; ¹⁶one who falls down (*part.*).— || B. ¹Arise, go up to Ai (*acc. p.*); see,

I have given into thy hand the king of Ai and his people. See (*f.*), thy son (is) alive. Ye have done according to all that Moses commanded you. All they will be glad, that (*part. st. c.* §21*g*) take refuge in thee. ⁵What seest (*part.*) thou? See, a little cloud, like a man's hand (תִּבְרָא), is coming up (*part.*) from the sea. What are ye doing (*part.*)? We are building (*part.*) the wall. The city (is) large and the people (are) few (small *sg.*) in the midst of it, and there are no (תִּבְרָא § 41, 2) built houses. ¹⁰And David said: I am come to buy the threshing-floor from (מִצֶּמֶת) thee, to build an altar to Jahweh. Thou wilt build a house but thou wilt not dwell in it. They (*pron.*) will build, but I will pull down. The city has been built. The cities of Judah will be built. ¹⁵She was in the field, till (עַד *c. inf.*) the harvest was finished. We have been consumed by thine anger. The eyes of the wicked will fail (render: be consumed). I have consumed my strength. In the third month they began, and by (בְּ) the seventh month they had finished. ²⁰She finished watering (§ 84*b. d*) the camels. And he finished his business. Ye shall do according to the word of Jahweh; see, I have commanded you. And Moses commanded the people saying: keep the whole commandment which I give unto you (render: wh. I command you, *c. 2 acc.*) this (*art.* §17*a*) day.

Command (*sg. apoc.*) the children of Israel, that (ך) they cast out every leper from the camp. ²⁵ Command ye the people, saying: Get up early in the morning and (ך *cons.*) cross over the river. Command (*sg.*) the priests to (ך) come up out of the Jordan. And Joshua commanded the priests, saying: Come up out of the Jordan. Let us arise and go up to (*acc.*) Beth-El. ²⁹ Do (*pl.*) not (לֹא־) offer unto me burnt-offerings.

43. Verbs א"ל § 75 (G 74. D 38). ¹He has sinned; she will sin; he was created; thou hast sinned; ⁵ye have sinned; ye have defiled; thou hast defiled thyself; we have filled.— || And Jahweh said: I will blot out (§ 74 *v*) man (*coll., w. art.*), whom I have created from off (מֵעַל) the face of the ground. ¹⁰In the place where (§ 87 *h*) thou (*f.*) wert created will I judge thee. My soul has sought but I have not found. Ye have not found my riddle. I shall not find among (בְּ) you a single wise man. Ye will seek but ye will not find. ¹⁵I have been found (*Ni.*) of (בְּ) you. In that day, the sins (רַשָׁעֵי) of Judah shall not be found; for I will forgive them. Jacob have I loved, but Esau have I hated. Thou shalt not (לֹא־ *c. impf.*) hate thy brother. ¹⁹I hate (*impf.* § 47 *c. d.*) them that hate thee, (O) Jahweh (Hebr.: thy haters—*part. Pi.*).

44. Doubly and trebly weak Verbs § 76 (G 76).
A. ¹He will assuredly (63 *d*) become (followed by ב)

a great nation. And (וְ) *cons.*) there was again war between David and [between] the Philistines. And he drank of the wine and lived. Thou hast stretched forth thy hand. ⁵They have perverted judgment. Do not ye pervert judgment. Then they smote the Philistines. She proved Solomon by riddles. The kings will not leave the wicked unpunished. ¹⁰I have prophesied, but (וְ) ye have not inclined your heart unto Jahweh. And (then) they lifted up their eyes. And she lifted up her voice again (§ 84*b*). We will praise the name of Jahweh. Praise ye Jahweh (וְ); for (he is) kind. ¹⁵They confessed. He instructed. They will instruct. And (וְ) *cons.*) I brought you to (לְ) the land of Canaan. Go thou unto (לְ) Pharaoh. ²⁰As I was with Moses, (so) will I be with thee. Bring forth (*f.*) the men that came (*part.*) unto (לְ) thee, who are come to (וְ) thy house. Thee hath Jahweh, thy God, chosen, to be to him [for לְ] a peculiar people. I feared the people, and (וְ) *cons.*) hearkened to their voice. This (is) the woman and this her son, whom Elisha brought to life. ²⁵Stretch forth thy hand. I have brought you forth out of Egypt with a strong hand and with an outstretched arm. Then Moses stretched forth his hand. Ye have not inclined your ear. Incline thine ear and hear. ³⁰And they perverted the judgment of the orphans. Wherefore, then (וְ) § 42*g*),

did we go out of Egypt? And (י cons.) Jephthah came to his house, and behold his daughter went forth (*part.*) to meet him. And (then) Moses lifted up his rod, and smote the rock twice (*du.*); and there came forth much water and the congregation drank. ³⁵Thou shalt not (*impf.*) take (שׁוּׁ) the name of Jahweh in vain (Hebr.: for falsehood); for Jahweh will not let him go unpunished that taketh his name in vain.

45. **For Repetition.** ¹Declare unto us what shall happen (*f. pl.*, § 18*a*), that (§ 46 *d. e.*) we may know that ye (are) gods. Build houses and dwell (therein), and plant gardens and eat the fruit thereof (*suff.*); take (to yourselves) wives and beget sons and daughters, and take wives for your sons, and give your daughters to husbands, that (§ 46) they may bear sons and daughters; and there do ye increase (*imper.*). Call ye with (א) a loud voice; perhaps he is asleep (*part.*) and will wake up. ⁴He will say to those that (are) in darkness: go forth.

46. **Comparison** § 82 (G 119. D 47). ¹Better (were it) for us to serve Egypt than to die in the wilderness. I have understanding (see Vocab.) above (more than § 82*b* β) all my teachers. ³Behold, the hand of Jahweh is not too short for him (cf. § 82*b* α) to save, nor (and not) is his ear too heavy for him to hear.

47. **Verbs with the Accusative** § 83 (G 138. 139).
¹Their houses are full of swords and spears. They have filled (*Qal*) the land with violence. He has filled (*Pi.*) them with wisdom. He that tills (*part.*) his land will be satisfied with bread. ⁵Her poor will I satisfy with bread. She clothed Jacob with the clothes of Esau. I will serve Jahweh with all my heart. I shall answer him. ⁹Answer (*sg.*) a fool according to his folly.

48. **Subject and Predicate** § 86 (G 146. 147). ¹The people answered him not a word. The people went up out of the Jordan. Thy (*f.*) oppressors shall be taken captive, and (*ṭ cons.*) all flesh shall know that I am Jahweh thy redeemer. ⁴There died Saul and his son Jonathan.

49. **Conditional Sentences** § 88 (G 155, 2). ¹And he said unto her: if thou wilt go with me, then (*ṭ cons.*) I will go; but (*ṭ*) if thou wilt not go, I will not go. If thou wilt indeed (§ 63 *d*) give this people into (*ḡ*) my hand, then (*ṭ cons.*) I will utterly destroy their cities. (O) Lord of Hosts, if thou wilt indeed look on (*ḡ*) the affliction of thy handmaid, and (*ṭ cons.*) wilt give unto thy handmaid a man-child (Hebr.: seed of men), then (*ṭ cons.*) will I give him to Jahweh all the days of his life. We will send messengers to all the cities of Israel, and if no one

deliver us (*part.*), then (ו cons.) will we go out to thee.—⁵If thou, indeed, returnest in peace, Jahweh hath not spoken by (ב) me. If it (be) good in thine eyes to come with me to Babylon, come.—Should (כ) ye say to me: We trust in Jahweh our God; (is it) not he, whose altars Hezekiah has removed? And what could I do (*impf.*) should God arise? ⁹Shouldst thou buy a Hebrew slave, he shall serve (*impf.*) six years, and in the seventh he shall go [forth] free (לְחַפְּשִׁי).

50. Sentences expressing a Wish § 89 (G 136). ¹Thy mercy, (O) Jahweh, be upon us! Let not thine anger be hot! May Reuben live and not die! Let my soul die with (the) Philistines! ⁵Let thine anger be turned away (render: turn back)! Let thy hand be high above thine oppressors! Let not thy voice be heard in the street! I should like (א) to go into the field (*acc.*). I would fain hear what Jahweh will say. ¹⁰The Lord judge between me and [between] thee, and look (thereon) and plead my cause! And now let thy servant, I pray thee, remain (Heb.: sit) instead of the lad a bondman to my lord, and let the lad go up with his brethren! And the prophet said: Amen! the Lord do (§ 74 *ua*) so, the Lord bring to pass the things (Hebr.: thy words) which thou hast prophesied! Let us not perish, we pray thee! || O that I might

die (§ *d*)!— || ¹⁵Thy blood (be) on thine (own) head! Blessed (be) ye of (בְּ—cf. G 14, 19) Jahweh. Cursed (be) the man before Jahweh, who shall rise up and (וְ *cons.*) (re-)build this city! ¹⁸Cursed (be) the day, in which I was born (*Pu.*)!

51. **Sentences expressing an Oath** § 90 (G 155, 2*f*).
¹And Moses on that day swore, saying: Verily this land shall be to thee for an inheritance and to thy sons for ever. And I made the people swear by God: Verily ye shall not give your daughters unto their sons, nor (וְאִם) shall ye take of their daughters for your sons or (and) for yourselves. And Elijah said: As the Lord of Hosts liveth before whom I stand, I will show myself to (וְיֵרָאֶה אֵלַי) him this day. And the king swore: As the Lord liveth who made us this soul, I will not put Jeremiah to death. ⁵And Uriah said: As thou livest, and as thy soul liveth, I will not do this thing (word).

52. **Waw Copulativum used to introduce Subordinate Sentences** § 46 B (G 155, 1). I. **Circumstantial clauses.**
¹And they came unto the house (*acc.*) while he lay upon his bed. And the angel of Jahweh came again unto the woman, as she sat in the field.— || Say not to thy neighbour: “Go and come again, and to-morrow I will give”, while thou hast it (*rend*: there is) by thee. Thy (*f.*) prophets say (*part.*) thus: “Peace,

peace", while there is no peace. ⁵I have called but (and) no one has hearkened unto my voice. They burned the city with fire, and there was no deliverer; for it (was) far from Sidon.

II. Purpose Clauses. ¹Pray (*sg.*) for me that my hand may be restored (rend: return) to me. We will call [to] the maid, that we may ask her [mouth]. Stand (*pl.*) that I may hear. I will give him my daughter, that she may be [for $\frac{1}{2}$] a snare unto him.

III. Clauses giving Ground or Reason. ¹The stranger shalt thou not oppress ($\text{אֲבֹ} c. impf.$); for ye (*pron.*) know the heart (soul) of the stranger, since (כִּי) ye were strangers in the land of Egypt.

ENGLISH-HEBREW VOCABULARY.*)

- Aaron אַהֲרֹן.
- able, be יָכַל 68*g*. 84*d*.
- abomination הוֹעֵבָה 33.
- above (in comparisons) מִן 82*b*.
- Abraham אַבְרָהָם.
- according to כִּי.
- afar (from) מֵרַחֵק.
- afflicted עָנִי 31*a*.
- affliction עָנִי 30.
- afraid, be יָרָא 76*g*.
- after אַחֲרַי, אַחֲרֵי 43*b*.
- again עוֹד, *suff.* 40*f*.; also by
(הוֹסִיפָה 84*a*. *b*.)
- against עַל־ 43*a*.
- Ahaz אַחָז.
- Ai עֵי (*c. artic.*).
- alive חַי 26, make a. הַחֲיֶיהָ 76*c*.
- all כֹּל 26 (כֻּלָּהוּ!).
- also גַּם.
- altar מִזְבֵּחַ 24*e*, *pl.* זֹחַ.
- amazed be נִבְהַל־.
- amen אָמֵן.
- among, amongst עִם 43*d*.; cf.
midst.
- Amorite אַמֹּרִי.
- Amos עָמוֹס.
- angel מַלְאָךְ 24*b*.
- anger אַף 26, זַעַם 28; fierce (hot)
anger חַ' חֲרוֹן 23, חַ' אַף.
- anointed, the מְשִׁיחַ 23*b*.
- answer, to עָנָה 74, *acc. pers.* 83*e*.
- answer (*subst.*) מַעֲנָה.
- arise קוּם 71.
- ark (of covenant) אֲרוֹן.
- arm זְרוּעַ *f.*, *pl.* רֶחַ.
- around סָבִיב 43*b*.
- as (*prep.*) כִּי; (*conj.*) בְּאִשֶּׁר.
- ask שָׁאַל (*ē*) 65*e*.
- asleep, be יָשַׁן 68*d*.; (*adj.*) יָשֵׁן 25*f*.
- ass (he-) הַמֹּר; she-a. אֲתוֹן 23,
pl. זֹחַ.
- assuredly, *v.* verily.
- Assyria אַשּׁוּר.
- attend הִקְשִׁיב, to לֵב.

*) The Arabic numbers refer to the sections of the Grammar (in some cases merely serving to indicate the rule for the inflexion of the word to which they are appended); the Roman numbers accompanying verbs denote the voices (conjugations).

Baal בַּעַל *c. art.* 28.
 Babylon בָּבֶל.
 bad רַע 26.
 Balak בָּלַק.
 Bashan בַּשָּׁן.
 be הָיָה 76 *b.* There is, was &c.
 רָשׁ 40 *e.*; there is, was not,
 אֵין 41, 2.
 bear יָלַד 68; *pass.* II, IV.
 beard זָקָן 25.
 beautify פָּאָר 65.
 beauty יָפִי 30 *c.*
 because כִּי, פִּי, יָעַן.
 become לָ הָיָה 76 *b.*
 bed מִטָּה.
 before לִפְנֵי (*e. g.* stand), מִפְּנֵי
 (*e. g.* fear).
 beget הָלַד 68, genly. V.
 begin חָלַל V, 73.
 behind אַחֲרַי, אַחֲרֵי 43 *b.*
 behold הִנֵּה 40 *d.*, הִן.
 belly בֶּרֶךְ 23.
 Benjamin בְּנֵימִין.
 beside, besides זוּלַת (*st. con.*
 with *suff.*).
 Bethel בֵּית-אֵל.
 better טוֹב מִן 82 *b.*
 bird עוֹף collect.
 birth מוֹלְדָת 36.
 bless בֵּרַךְ 65 *b. r.*
 blessing בְּרָכָה 34 *d.*
 blind עִוֵּר 24 *d.*, Art. רָעִי.
 blood דָּם 24 *c.*; b. (shed) דָּמִים.
 blot out מָחָה 74.
 bondman עֶבֶד 28.
 booth סִכָּה 22.

booty שָׁלַל 25.
 border (territory) גְּבוּל.
 bow קָשָׁה *f.* 28, *pl.* רוח.
 boy נַעַר 28 *i.*
 brass נְחֹשֶׁת *f.* 36 *b.*
 bread לֶחֶם 28 *i.*
 break שָׁבַר; (a covenant) פָּרַד V
 73 *k.*; b. in pieces שָׁבַר I, III.
 breath נְשָׁמָה 34.
 bring בּוֹא V 76 *k.*; b. down יָרַד V.
 68 *f.*; b. forth, b. out יָצָא V.
 76 *g.*; b. up עָלָה V. 74.
 brother אָח 38.
 build בָּנָה 74.
 burn (*trans.*) שָׂרַף.
 burnt-offering עֹלָה.
 bury קָבַר.
 business מְלָאכָה 36 *g.*
 but, genly. וְ.
 buy קָנָה 74.
 by 1.=agent after Pass. Vb. לְ, מִן;
 2.=instrument, *per* בְּ; 3.=*chez*
 (Ex. 52) אֶת־.

calf עֵגֶל 28 *l.*
 call קָרָא 75.
 camel גָּמֶל 26 *d.*
 camp מַחֲנֶה 31.
 can רָכַל 68 *g.* 84 *d.*
 Canaan כְּנָעַן.
 captive, take שָׁבַה 74.
 captives *coll.* שָׁבִי 30.
 captivity גְּלוּת *f.* 37 *a.*
 capture (city) לָכַד.
 cast, c. away הִשְׁלִיךְ; c. out
 שָׁלַח 65.

- cattle **בַּהֶמָה** 34*d*; **בָּקָר** 25.
 cause **רִיב**, see: plead.
 cedar **אַרְז** *m.* 28.
 child **יֶלֶד** 28; *pl. genly.* **בָּנִים**.
 choose **בָּחַר**; *transit.* with **בְּ**.
 circumcise **מָוֵל** 71.
 city **עִיר** *f.* 38.
 cleave **בָּקַע** 65 I, III; *c. to* **דָּבַק בְּ** (*ē*).
 cloak **אַדְרָת** 36.
 clothe one's self **לְבַשׁ**, *c. some one* V, 83 *f.*
 cloud **עָנָן** *m.* 25; **עָב** *f.* (Ex. 42).
 come **בֹּיֵא** 76 *h*; *c. back* **שׁוּב** 71;
c. down **יָרַד** 68 *f.*; *c. forth,*
out **יָצָא** 76 *g*; *c. up.* **עָלָה**.
 comfort **נָחַם** III, 67; *Pass.* IV.
 command **צִוָּה** 74, *acc. pers.*
 command, commandment **מִצְוָה**
 22.
 compass (*circumire, circumdare*)
סָבַב 73.
 congregation **עֵדָה** 28 *a.*
 consume (one's strength &c.)
כָּלָה 74. *be consumed* **כָּלָה** 74.
 corrupt **הִשְׁחִית**.
 counsel **עֲצָה** 33; *take c.* **רָעַץ**
 II 68 *d.*
 count **סָפַר**.
 court **חֵצֵר** 25 *d.*
 covenant **בְּרִית**, *make a c.* **בְּרַת בְּ**.
 covet **חָמַד** *acc.*
 cow **פָּרָה** 22.
 create **בְּרָא** 75.
 cross, *c. over* **עָבַר** 65.
 cubit **אַמָּה**.
 cup **כּוּס**.
 curse **אָרַר**, **קָלַל** 73.
 cut off **הִקְרִית**; *pass.* **נִקְרַח**.
 Daniel **דָּנִיֵּאל**.
 darkness **חֹשֶׁךְ** 28.
 daughter **בַּת** 38.
 daughter-in-law **כַּלָּה**.
 David **דָּוִד**.
 day **יּוֹם** 38.
 dead **מֵת**.
 death **מָוֶת** 29 *c.*; *put to d.* **מֵת** V,
 71 *i. u.*; **הָרַג**.
 declare **נִגַּד** V, 67.
 deed **מַעֲשֵׂה** 31, **פַּעַל** 28.
 defile, *v.* pollute.
 delight **הִפְסֵךְ** 28; *take del. in*
הִפְסֵךְ בְּ 65 *h.*
 deliver **מָלַט**; **נָצַל** V, 67.
 depart **סוּר** 71 *a.*
 despise **בָּזָה** 74; *be despised* **קָל**
 (קָלַל) 73.
 destroy (break in pieces) **שָׁבַר** I,
 III; (of a city, country &c.)
שָׁתַר 65 *b*; (of persons) **הִשְׁחִית**,
הִשְׁמִיר; *d. utterly (= devoveo)*
הִחָרִים 65 *p.*
 devise **חָשַׁב**.
 devour **אָכַל** 66 *a.*
 die **מָוֶת** 71 *i. u.*
 dismayed, *be* **תָּחַח** (תַּחַח) 73 *f. o.*
 distress, *be in:* **יָצַר** (**צָרָה**)
 73 *o.* *Foldd. by* לְ *w. suff.*
 divide **הִבְדִּיל**.
 do **עָשָׂה** 74.
 dog **כָּלָב** 28.
 dominion, *have* **מָשַׁל**, *over* **בְּ**.
 door **דָּלֶת** 28.

- drink שָׁתָה 74, 77; give to d. שָׁקָה V, 74, 77.
 drive out גָּרַשׁ 65*b*. 64*l*.
 dry יָבַשׁ 25*f*; be, become d. יָבַשׁ 69*a*; to dry up, dry (*trans.*) V.
 dry land הַרְבָּה, הַרְבֵּשָׁה.
 due, (what is d. to one) מְשַׁפֵּט (Ex. 22).
 dust עָפָר 25.
 dwell יָשַׁב 68*f*.

 each (adj.) כֹּל 26; (*pron. opp. to other*) אִישׁ.
 ear אָזְן *f.* 28.
 early, *v.* rise.
 earth אֲרֶזֶץ *f.* 28, Art. 17*d*.
 eat אָכַל 66*a*.
 Eden גֶּדֶן.
 Edom אֶדוֹם.
 Egypt מִצְרַיִם.
 Egyptian מִצְרַיִם, pl. מִצְרַיִם.
 elder זָקֵן 25.
 Elijah אֱלִיָּהוּ.
 Elishah אֱלִישָׁע.
 end קֵץ 26.
 enemy אֹיֵב 24*d*.
 enlightened, be: *v.* shine.
 Esau עֵשָׂו.
 esteem (*æstimare*) הִשָּׁב.
 eternity עוֹלָם 24.
 ever, for e. לְעוֹלָם.
 everlasting: render by genitive of עוֹלָם; an e. king מֶלֶךְ עוֹלָם.
 every כֹּל 26.
 evil (*subst.*) רָעָה 22; be e. רָע 73; do e. V. exalt רוּם 71 Pölel; be exalted רוּם except, *v.* beside.
 eye עֵין *f.* 29.

 face פָּנִים 31*a*.
 fall נָפַל 67; *f.* down (in adoration προσκυνεῖν) שָׁחָה VII, 74*we*.
 false: render by genet. of שָׁוָא, a *f.* witness עֵד שָׁוָא.
 falsehood שָׁוָא 29*c*; שָׁקַר 28.
 famine, *v.* hunger.
 far רָחֹק 23; be *f.* רָחַק.
 father אָב 38.
 favour חֶסֶד 28.
 fear (verb) יָרָא 76*g*; (*subst.*) יִרְאָה 35.
 feast, festival מוֹעֵד 24*e*.
 few מְעַט.
 field שָׂדֵה 31*b*.
 fierce, *v.* anger.
 fight נִלָּחַם.
 fill, fulfil מָלֵא 75 I, genly. III; *f.* with sthg. *acc.* 83*b*.
 find מָצָא 75.
 finish בָּלָה, *pass.* IV; be finished בָּלָה 74, חָסַם (חַסֵּם) 73*m*.
 fire אֵשׁ 26.
 flee בָּרַח 65*e*, נוּס 71.
 flesh בָּשָׂר 25.
 flock צֹאן.
 fly עוֹף Polēl 71.
 food מַאֲכָל 24.
 fool כְּסִיל.
 foot רֶגֶל *f.* 28.
 footstool רַגְלִים.
 for (conj.) כִּי; (prep.) לְ; (= *pro*) בְּעַד.

foreskin עֶרְלָה 35.
 forget שָׁכַח 65.
 forgive סָלַח 65.
 form, to יָצַר 70.
 former רִאשׁוֹן.
 forsake עָזַב 65.
 frail, f. man אָנוּשׁ.
 from מִן 44.
 fruit פְּרִי *m.* 30*c.*
 fugitive פְּלִיט.
 fulfil, *v.* fill.
 full, be מָלֵא 75, *acc.* 83*b.*

garden גַּן 26.
 garment בְּגָד 28*r.*
 gate שַׁעַר 28.
 gather לָקַט I, III; *Pass.* IV; *g.*
 together קָבַץ.
 Gaza עֵינָה *f.*
 get up, *v.* rise.
 Gibeon גִּבְעוֹן.
 give נָתַן 67*i.*
 glad, be שָׂמֵחַ (ē), in, ב, שֵׁשׁ 72.
 glorify פָּאָר 65; *g.* one's self VII.
 glory כְּבוֹד 23; (*verb*) הִחַזְקֵל
seq. ב.
 go הָלַךְ 68*i*, 64*h*; *g.* down יָרַד
 68*f*; *g.* forth, out יָצָא 76*g*;
g. round סָבַב 73; *g.* up עָלָה 74.
 go, let (send away) שִׁלַּח.
 God אֱלֹהִים (with *preff.* *v.* 10*c* 4);
 אֵל.
 godly חָסִיד 22.
 gold זָהָב 25.
 Gomorrha עֲמֹרְתָה.
 good טוֹב; *be g.* יָשַׁב 69; *do g.* V.

grass חֲצִיר 23.
 grave קֶבֶר 28, *c. suff.* קָבָה.
 great גָּדוֹל 23; *be, become g.*
 גָּדַל (ē).
 ground אֲדָמָה 34*b.*

Hagar הָגָר.
 Hananiah הַנְּנִיָּה.
 hand יָד 24*c.*
 handmaid שֹׁפְתָה 35, אָמָה 38.
 happen קָרָה 74.
 harden (heart) כָּבַד V.
 harvest קָצִיר 23.
 haste, in: render by מִהֵר III.
 fold. by finite Vb. w. י, *acc.*
 to § 84*e.*
 hate שָׂנֵא 75.
 head ראש 38.
 hear שָׁמַע; *make to h.* V.
 hearken שָׁמַע, *h.* unto sthg. אֶל-
h. unto one's voice בְּקוֹל פ'.
 heart לֵבָב 25*c*, לֵב 26.
 heaven שָׁמַיִם 38.
 heavy כָּבֵד 25*h*.
 Hebrew עִבְרִי, *f.* עִבְרִית.
 heed, take שָׁמַר II, VII.
 herbage עֵשֶׂב 28.
 herd בָּקָר 25, *coll.*
 hero גִּבּוֹר.
 Hezekiah הֶזְקִיָּהוּ.
 hide הִסְתִּיר, *h.* one's self סָתַר
 II, VII.
 high, be רַם 71.
 hire שָׂכַר 25, מְשֻׁכָּר 36.
 holiness קִדְּשׁ *m.* 28.
 holy קָדוֹשׁ 23; *be h.* קָדַשׁ.

- honour (*Vb.*) כָּבֵד; (*Subst.*)
 כְּבוֹד 23.
 horn קַרְנֵן 28.
 horse סוּס.
 host צְבָא 25; Lord of Hosts
 יְהוָה צְבָאוֹת.
 hot, be חָרָה 74.
 house בַּיִת 38.
 how מַה 16*f*.
 humble עָנָו 25.
 hunger רָעַב 25.
 husband אִישׁ 38.
 Hushai חוּשַׁי.
- idol אֱלִיל.
 if אִם, *é* *si*.
 imagination (thought) מְשַׁבֵּר
 37*b*.
 in, into בְּ 45.
 incline (ear, heart) נָטָה V, 76*d*.
 increase רָבָה 74.
 indeed: render by *inf. abs.* of
 accomp. Verb, *v.* §63*d*.
 inheritance נַחֲלָה.
 innocent נָקִי 31*a*.
 instruct יָרָה V, 76*f*.
 Israel יִשְׂרָאֵל.
- Jacob יַעֲקֹב.
 Jahweh יְהוָה 9*b*.
 Jebusite יְבוּסִי.
 Jehoshaphat יְהוֹשָׁפָט.
 Jehu יְהוּ.
 Jephthah יִפְתָּח.
 Jeremiah יֵרֵמְיָהוּ.
 Jericho יְרִיחוֹ.
- Jerusalem יְרוּשָׁלַיִם 9*b*.
 Job אֱיֹב.
 Jonathan יְחֹנָתָן.
 Joram יוֹרָם.
 Jordan יַרְדֵּן *c. artic.*
 Joseph יוֹסֵף.
 Joshua יְהוֹשֻׁעַ.
 joy שִׂמְחָה 35; מְשׁוֹשׁ 23 (Ex. 40).
 Judah יְהוּדָה.
 judge שֹׁפֵט.
 judgement מִשְׁפָּט 24.
 just צְדִיק.
- keep שָׁמַר; k. one's self II.
 kill הָרַג; מָתָה V, 71 *i. u.*
 kind טוֹב.
 kindle יָצַת V, 70.
 king מֶלֶךְ 28.
 kingdom מַמְלָכָה 33*b*, מְלָכּוּת 37*a*.
 knee בִּרְךָ 28.
 know יָדַע 68*f*.
- lad נַעַר 28*i*.
 lamp נֵר.
 land (country) אֶרֶץ *f.* 28, *artic.*
 17*d*; (for cultivation) אֲדָמָה 34*b*.
 large גָּדוֹל 23.
 law, go to נִשְׁפָּט, with אֶת־.
 leper מְצֻרַע.
 lest פֶּן 41, 4.
 lie (*subst.*) כָּזָב 25, שָׁקַר 28; (*vb.*)
 כָּזַב.
 lie, l. down שָׁכַב *impf., a.*
 life חַיִּים.
 lift up רוּם V, 71; (the voice, eye)
 נָשָׂא 76*e*.

- light, be קלל (קלל) 73.
 light up איר V, 71.
 lightning ברק 25.
 like כּ.
 lion ארי, אריה 30
 little קטן 26*d*.
 live חיה 76*c*. As the Lord liveth
 חי יהוה 90*b*.
 lodge לין 72.
 long, how l.? ער אנה, ער מתי 7.
 longer, no l. לא . . עור . .
 longsuffering ארך אפים 25*h*.
 look נבט V, 67; ראה 74.
 lord אדון 23, בעל 28. The Lord
 (Jahweh) יהוה 90*b*; אדני,
pref. 10*c*.
 loud (voice) גדול.
 lying: render by a circumlocution
 with gen. of שקר. Cf.
 false.
- maid, maiden נערה 35.
 make עשה 74; (a covenant) כרת.
 man איש 38, אדם; (mankind)
 אדם.
 Manasseh מנשה.
 many רב *pl.* 26; be, become m.
 רב (רבב) 73.
 master בעל 28.
 meal-offering מנחה 35.
 meet, to לקראת.
 memory זכרון 23*d*.
 merciful חנין; be m. חונן 73, *acc.*
pers.
 mercy חסד 28.
 messenger מלאך 24*b*.
 midst תוך 29*c*; from the m. of
 מוחזק *seq. gen.*; in our m.
 בקר בני.
 might עז; פח 26*c*.
 month חרש 28.
 moon ירח.
 morning בקר 28.
 Moses משה.
 mother אם 26.
 mountain הר 26. *Artic.* 26*ce*.
 mourn ספד.
 mouth פה 38.
 myriad רבבה 34.
- name שם 24*f. pl.* ור.
 near קרוב 23; draw n. קרב.
 neighbour שכן 25*f*; (companion)
 רע. Cf.: one.
 night לילה *m.*
 no (*adj.*) כל . . . לא.
 no one, none, nobody אין *c. genet.*
 (*part.*) 41, 2.
 not לא; in prohibitions אל- 41, 3.
 nought, come to (perish) אבד
 66*a*; bring to n. (one's counsel)
 פר V, 73.
 now עתה.
 number מספר 24.
 numerous, *v.* many.
- of מן 44; (bef. agent=by) ל.
 offer (sacrifice) עלה V, 74.
 oil שמן.
 old זקן 25; be, become o. זקן.
 olive זית 29*a*.
 on על- 43*a*; ב.

- one (single) אֶחָד 39a; (each) one to the other אֶל-אֶחֶד 39b.
- open פָּתַח 65.
- oppress לָחַץ 65e.
- oppressor, enemy צָר 26c.
- ornament הַפְּאָרָה f. 36g.
- orphan יָתוּם 23.
- other (*adj.*) אַחֵר; (*pron.*) see: one.
- out, out of מִן 44.
- outstretched, *part. pass.* of נָטָה 76d.
- over עַל- 43a.
- ox (young) פֶּרֶ 29ce.
- palace הַיְקָל 24.
- part חֶלֶק 28l.
- part (separate) הִבְדִּיל; (*intrans.*) נִפְרַד.
- pass, come to (of events foretold) בֹּא 76h; bring to p. בֹּא V.
- path נְהַיֵּב 23, נְהַיְבָה 22.
- pay שָׁלַם.
- peace שָׁלוֹם 23.
- peculiar: a p. people סְגֻלָּה עם.
- people יָם 26ce λάός; גוֹי 19b εθνος.
- perceive בִּין 72.
- perfect שָׁלַם 25f.
- perhaps אִיכָלִי.
- perish אָבַד 66a.
- pervert (judgement) נָטָה V, 76. Pharaoh פְּרֹעֹה.
- Philistine פְּלִשְׁתִּי, pl. הַיִּם; genly. without Artic.
- pilgrimage מְגִרָה.
- pitch (tent) נָטָה 76d.
- place (*subst.*) מְקוֹם 23, *pl.* וּרָה; (*vb.*) הִצִּייד.
- plant נָטַע 67 e.f.
- plead one's cause רִיב רִיב פ' 72.
- pleasure חִפְּץ 28; take p. חִפְּץ 65h, in ב.
- pollute טָמַא 75; p. one's self II, VII.
- poor אֲבִיוֹן.
- portion חֶלֶק 28l.
- possession, property סְגֻלָּה. Cf.: peculiar.
- pour, p. out שָׁפַךְ יָצַק 70.
- praise (*vb.*) הִלֵּל; *pass.* IV; (*subst.*) תְּהִלָּה.
- pray הִתְפַּלֵּל, to אֵל-, for בָּעֵד; I pray thee, you (*doch*) נָא.
- prayer תְּפִלָּה.
- precious, be יָקָר 68e.
- preserve שָׁמַר.
- priest פֹּהֵן 24.
- prince נְשִׂיא 23a.
- prophecy נְבִיא II, 76e.
- prophet נְבִיא 23b.
- prove בָּחַן.
- pull down הָרַס.
- pursue, רָדַף; p. after אַחֲרַי ר'.
- pursuer רָדַף *part.*
- queen מַלְכָּה 35a.
- rain (*subst.*) מָטָר 25; (*vb. trans.*) הִמְטִיר.
- ram אֵרֵל 28.
- ransom כֶּפֶר 28.

- rebuke ריבח V; *pass.* II, 68.
 recount סָפַר.
 redeem גָּאַל 65*e*.
 redeemer גֹּאֵל 24*e*.
 refuge מְחֻסָּה 31; take r. חָסָה 75,
 in בָּ.
 refuse מָאָן 65*b*.
 regard (look) נָבַט V, 67.
 regard (*æstimare*) חָשַׁב.
 Rehoboam רְחֹבָאֵם.
 reign מָלַךְ; V.
 rejoice גִּיל 72.
 rejoicing גִּילָה.
 remember זָכַר.
 remove (change one's dwelling
 place) נָסַע 67*f*; (put away)
 סָוַר V; הִרְחִיק.
 reproach חָרַפָּה 35*c.b*.
 rest נָחָה 71.
 return שׁוּב 71.
 Reuben רְאוּבֵן.
 rich עָשִׂיר 23.
 riddle הִירָה 22.
 right (hand, side) יָמִין 23.
 righteous צַדִּיק.
 righteousness צְדָקָה 28*a*; *suff.* צָ.
 rise, r. up קוּם 71; rise early
 הַשְּׁכֵרִים.
 river נָהָר 25*b*.
 rock צוּר.
 rod שֶׁבֶט 28, מִטָּה 31.
 roll גָּלַל 73.
 ruins חֲרָבוֹת *f.* 35*a*.
 rule מָשַׁל, over בָּ.
 Sabbath שַׁבָּת *f.* S.-day יוֹם הַשַּׁבָּת.
 safety, in לְבִטָּח.
 saints חֲסִיד 23; קְדוֹשׁ 23 *pl.*
 Samaria שְׁמֶרֶון.
 Samson שִׁמְשׁוֹן.
 sanctuary מְקֻדָּשׁ 24*a*.
 satisfied, be שָׂבַע (*ē*) *c. acc.*;
 satisfy V.
 Saul שְׂאוּל.
 save יָשַׁע V, 68; נָצַל V, 67; מָלַט.
 say אָמַר 66. Saying, לְאָמַר 10*c*.
 scatter פוּץ V, 71.
 sea יָם 26.
 season מוֹעֵד 24*e*; עֵת 26.
 see רָאָה 74.
 seed זֵרַע 28.
 seek בָּקַשׁ 60*b*.
 seer רֹאֵה, חוֹזֵה 31.
 sell מָכַר; *pass.* II.
 send, s. forth שָׁלַח 65, I, III; s.
 over עָבַר 65 V.
 separate הִבְדִּיל.
 serpent נָחָשׁ.
 servant עֶבֶד 28*i*, עָבָר 28.
 serve עָבַד *acc. pers.* 83*e*.
 set (place) שָׂם 72; הִצִּיב 70; s.
 on fire יָצַח V, 70.
 shadow צֶל 26.
 shame בִּשְׁתָּה *f.*; be put to s. בּוֹשׁ
 71*i*, 77.
 sharp שָׁנוֹן 23.
 shave (head) גָּלַח 65.
 shed שִׁפַּף.
 shekel שֶׁקֶל 28.
 shepherd רֹעֵה 31*a*.
 shield מָגֵן 26 (unchangeable).
 shine אָוִיר 71*i*; make to s. V.

- shoe נַעַל 28.
 short, be קָצַר.
 show רָאָה 74 V.
 shut סָגַר.
 sickness חָלִי 30c.
 Sidon צִידוֹן.
 sigh אָנַחַה 34.
 signet-ring טַבְעֵת 36c.
 silence, keep הִחְרִישׁ.
 silver כֶּסֶף 28r.
 sin עוֹן *m.* 23c, תַּטְאָה 36e.
 sin, to חָטָא 75, against לִ.
 since (*prep.*) מִן; (*conj.*) מֵאָז.
 single (one) אֶחָד.
 sinners חַטְאִים.
 sister אָחוֹת 38.
 sit יָשַׁב 68f.
 slave עֶבֶד 28.
 slay הָרַג; (for sacrifice) שָׁחַט 65.
 sleep הָשָׁן 68d.
 small קָטָן 26d; be *s.* קָטַן.
 smite נָכָה V, 76d.
 snare מִוֶּקֶשׁ 24.
 Sodom סֹדֹם.
 Solomon שְׁלֹמֹה.
 son בֶּן 38.
 son-in-law חָתָן 25.
 sorrow יָגוֹן 23.
 soul נַפְשׁ *f.* 28, *pl.* רוּחַ.
 sow זָרַע 65.
 spare חָמַל 65, *seq.* עַל- *pers.*
 speak אָמַר, הִבְרָר 66.
 spear רֶמַח 28.
 spirit רוּחַ *f.* *pl.* רוּחַ.
 spoil בָּזַז 73.
 spy מְרַגֵּל 24.
 spy, spy out רָגַל.
 staff מִטָּה 31; שֵׁבֶט 28.
 stand עָמַד 65, נָצַב 70; take one's
 s. הִחְיָצַב.
 star כּוֹכֵב 24.
 stead, instead תַּחַת 43b.
 steal גָּנַב; *pass.* IV.
 still עוֹד, *suff.* 40f.
 stone אָבֶן *f.* 28.
 stool, *v.* foot.
 stranger גֵּר.
 straw הֶבֶן.
 strength עֹז 26c.
 stretch forth (the hand) שָׁלַח;
 נָטָה 76d (esp. of superior to
 inferior).
 strong הִזְק 25.
 suck יָצַק 69a; give *s.* V.
 sun שֶׁשׁ *m.* and *f.* 28.
 swear נִשְׁבַּע, by בְּ; make, cause
 to *s.* V.
 swift קָל (קָלִיל) 73.
 sword הָרֶב 28.
 tabernacle מִשְׁכָּן *m.* 24.
 table, tablet (for writing) לִיחַ *m.*
 pl. רוּחַ.
 take לָקַח 67h; t. off (shoe &c.)
 נָשַׁל 67f.
 talk הִבְרָר.
 teach לָמַד; teacher, *part.*
 tear (of beast of prey) טָרַח.
 tell (inform) נָגַד V, 67; (relate)
 סָפַר.
 tent אֹהֶל 28.
 terrible גּוֹרָא

testimony (law) *עדות* *f.* 37*a*.
 than (*compar.*) *מִן* 82*b*.
 that (*adj.*) *הַהוּא* 17*c*; (*conj.*) *כִּי*;
 that . . . not *פֶּן* 41, 4.
 then: in *Exx.* often used for
 'and' to suggest employment
 of *ו* *consec.*
 there *שָׁם*; there is, was: see 'be'.
 thigh *יָרֵךְ* 25*e*.
 things (events) *הַבְּרִיּוֹת*.
 this *זֶה* 16*a*.
 thought *מַחְשְׁבָה* 33.
 threshing floor *גֶּרֶן* 28*p*.
 throne *כִּסֵּא* 34*d*.
 thus *כֵּן*.
 till (*prep.*) *עַד*.
 till, to *עַד*.
 time *עַתָּה* 26; (= *Germ. mal, Fr. fois*)
פַּעַם *f.* 28. Twice, two times
פַּעַמַיִם.
 to-day *הַיּוֹם* 17*a*.
 to-morrow *מָחָר*.
 tongue *לְשׁוֹן* *f.* 23.
 tooth *שֵׁן* 26.
 touch *נָגַע* 67*e.f.*
 transgression *פְּשָׁע* 28.
 transgressor *פֹּשֵׁעַ* 24*e*.
 tree *עֵץ* 24 *f.* (also *coll.*)
 tribe *שִׁבְט* 28.
 trumpet *שׁוֹפָר* *m.* 24, pl. *יח*.
 trust *בָּטַח* 65, in *ב*.
 tumult *הֶמוֹן* 23.
 turn back *שׁוּב* 71.
 twice, *v.* time.
 under *תַּחַת* 43*b*.

understand *בִּין* 72; have, get
 understanding *בִּין הַשְׂפִיל*
 (Ex. 46).
 unpunished, leave *נָקָה* III;
 remain *u.* II, 76*d*.
 unto *לְ* 45, *אֶל-* 43*a*; (*usque ad*)
עַד 43*a*.
 upon *עַל-* 43*a*.
 upright *יָשָׁר* 25.
 Uriah *אֲוִיָּה*.
 vain, in *לְשׁוֹן* (Ex. 44).
 vengeance *נִקְמָה* 34.
 venison *צִיד* 29.
 verily: render by *Inf. Abs. bef.*
fnite Verb, 63*d*.
 vessel *כֵּלִי* 38.
 vineyard *כַּרְם* 28.
 virgin *בְּתוּלָה* 22.
 vision *מַחְזָה* 31.
 voice *קוֹל* *m*.
 vow *נָדָר*, *נִ', c. suff.* *נ'* 28*m*.
 wages, *v.* hire.
 wake up *יָקַן* 69*a*, 77.
 walk *הִתְהַלֵּךְ* 22.
 wall *חוֹמָה*.
 wander *נִיַּע* 71.
 want, to *חָסַר* 65*h*, *c. Acc.* 83*b*.
 war *מִלְחָמָה* 36*g*; man of w. *אִישׁ מִ*.
 wash *רָחַץ* 65.
 watch *שָׁמַר*.
 water, waters *מַיִם* 38.
 water, to (give to drink) *שָׁקָה*
V, 74, 77.
 way *דֶּרֶךְ* 28.

- weak רַפּוּה 31*b*.
 weary one's self, be weary רָגַע 68*d*.
 weep בָּכָה 74.
 weight מִשְׁקָל 24.
 well, do יָטַב 69 V.
 what? מָה 16*e*, *f*. 45*e6*.
 where שָׁם... אֲשֶׁר; where? אַיִה, *suff.* 42*f*.
 wherefore, why לָמָּה 45*e6*.
 whether (in an indirect question) הֲ 42*a*; whether ... or אִם... הֲ 42*d*.
 who, which אֲשֶׁר 87.
 who? מִי 16*e*.
 whole כֹּל 26.
 wicked רָשָׁע 25, רַע 26.
 wickedness, do wickedly, *v.* evil.
 wild ox רָאם.
 wilderness מִדְבָּר 24.
 willing, be אָבָה 66*a*, *seq.* לְ *Inf.* 84*d*.
 wine יַיִן 29.
 wise, on this: *v.* saying.
 wise (man) חָכָם 25; be w. חָכַם 65.
 witness עֵד 22.
 with עִם 43*d*, אִתּוֹ 43*c*.
 within (*prep.*) קִרְבִּי w. *suffs.*, within me בְּקִרְבִּי. Cf.: midst.
 wood עֵץ 24*f*, *pl.* pieces of wood; (forest) יַעַר 28.
 word דְּבָר 25; אָמַר 28*o*.
 work מַעֲשֵׂה, פֶּעַל 28.
 wound פָּצַע 28; *suff.* 'פּ.
 write כָּתַב.
 Year שָׁנָה *f.* 33, *pl.* יָם.
 youth נְעָרִים 22.
 Zion יְצִיּוֹן *f.*

APPENDIX.

Explanatory Notes on Gen. 1—3.

I. 1. ראשית *f.* beginning. || 2. היתה 74*l.* || 30*d* wasteness, waste. || בנהו emptiness, נ 46*a* 4. || תהום tumult of waters, the deep. || הרהר III hover (of bird hovering over its young Deut. 32, 11). || 3. ניאמר 66*a* 3. || יהי 76*b.* || 4. וברא 74*q* 3. || 5. לאור 17*e.* || קרא 13*a* 8.

6. בנהו 29*c.* || יהי 11*g* 2. || למים 45*f* β. || 7. ונעש 74*o* ε. || מעל ל above. || 9. יקוה 74*m.* || ותראה 74*u* α. Serè under ט s. 65*b* 1. || 10. רמים *pl.* not numerical but to indicate extent: "expanse of sea", "ocean". || רבשה the dry land (terra firma).

11. השא verdure, grass; השא become green, spring up, V causat. || זרע V produce seed; מזרע 65*d.* || עשה 74*g* β. || אשר זרעו בו 87*a.* || תדשא הארץ to be joined with על-הארץ. || 12. ותוצא 76*g.* || למינהו 22*i* β. || 14. יהי מאות 86*f.* || יהי Wāw cons. 64*c.* || מועדים fixed, stated times, seasons. || 38. רמים. || 15. להאיר 71.

16. שני 39*b.* || הגדלים 17*h.* || הגל 82*c.* || קטן small. || 17. ויתן 67*i.* *posuit.* || ולהבדיל (*ed.* Baer) 5*d.* || 20. שרץ to move in a mass, swarm. שרץ swarm, mass (esp. of the lower forms of animal life), *acc.* 83*b.* || עוף *coll.* birds. || יעופה 71*b.*

21. תתיהו sea-monster, whale, αἰγός. || תיהו, fem. of תי. || אשר 87*e.* (*acc.* depending on שרצו 83*b.*) || למיניהם 22*k* β. || עוף פנהו winged birds. || 22. וברכה 65*b* 1. 64*l* β. || לאמר 65*o.* || פרי 74*m.* || רב 74*o* γ. || 24. תוצא 76*g.* || ורמש 46*a* 4. || ויתרו 20*c* β.

26. נעשה 74*v.* || ויהי 74*m.* || ובכל- after this word היתה appears to have dropped out. || 27. זכר *mas, masculus.* || נקבה female, *oppos.* זכר. || 28. וקבשה 79*i* γ. || 29. נתתי 67*i.*; *perf.* 47*b.* || אשר-בו 87*b.* || זרע 28*g.* || אכלה food. || 30. After נתתי supply נפש. || 31. Article sometimes with the adj. only (*e. g.* 41, 26) esp. with ordinal numbers.

II. 1. ויכלה 64*f.* 74*m.* || 2. ויכל 74*s.* || אשר עשה 87*e.* || שבת rest. || 3. לעשות 74*k.* ל 45*e* β. ברא לעשות, union of two verbs to

express a single idea (§84): wh. he had made as Creator, cf. Ewald § 285a. || 4. הוֹלְדוֹת (only *plur. constr.*) generations; hence family history, history. || עֲשׂוֹת וּשְׂמִים *acc.*, depending on עֲשׂוֹת. || 5. שִׁיתָ plant. || טָרָם הָיְתָה "was not yet". ט' is usually joined with the Impf. (47c), even where the reference is to the past, since it contains in itself the idea of incompleteness: 19, 4. 24, 45; in the same way בָּטָרָם 37, 18. || לַעֲבֹד 65n.

6. יָרַע mist. || יַעֲלֶה 74g. *p. Addend.* to 47c. The Impf. is also employed to denote such events as happen frequently, and to indicate "use and wont", or continually recurring actions: G 29, 2 יִשְׁקוּ "they were wont to water"; hence, too, when the reference is to lasting events in the sphere of the past: יָאֵר יַעֲלֶה "but a mist went up continually"; G 2, 10 יִפְרֹד. || 7. וַיִּרְצֵר 70. עָפָר. The material of which anyth. is made appears usually in the *Acc.*: cf. 1 Kgs. 18, 32. || נִיפֵחַ 67. || 8. וַיִּשַׁע 67. || עָרָן *n. pr.* || מִקְדָּם litly.: "from the East", i. e. Eastwards, in the E. (cf. Fr. s'approcher de qn.). || וַיִּשָּׂם 72. || 9. וַיִּצְמַח 65sβ. || נִחְמָד 65k. || עַץ הַחַיִּים 17g. || נֵצַח 68f. || טוֹב וְרָע *acc.* 55b note. || וַיִּרַע 46a4. || 10. לְהִשְׁקוֹת 74k. || יִפְרֹד s. to v. 6. || וַהֲיָה Wāw cons. || רֵאשִׁים 38, "beginnings" (viz: of streams).

11. הַסִּבֵּב predicate. || הוֹיְלָה and פִּישוֹן *nomm. pr.*; so v. 13 אֲשֶׁר-יָשָׁם || אֲשֶׁר-יָשָׁם v. 14 תְּהִיךְל Tigris, אֲשֶׁר Assyria, אֲשֶׁר Euphrates. || גִּירְחוֹן 87b. || 12. וַיִּזְהַב 5d. || תְּהוּא 9b. || בְּלִילָה Bdellium (an aromatic resinous substance). || שֵׁהָם Onyx?, Beryll?. || 14. קִדְמָה (only *st. c.*) in front of, before. || הוּא פִּרָה 85c*. || 15. וַיִּקַּח 67h. || וַיִּנְתְּחוּ 71y. || לַעֲבֹדָה 55e; *suffix. objecti* 78a; פֶּן here *fem.*

16. וַיִּרְצֵו 74s. || אָכַל 63d. || תֹּאכַל 66a2. || 17. מִמֶּנּוּ 44b. || אֲכָלָה 55e. 65o. || מוֹחַ (71i). 63d. || 18. הָיְתָה 76b. || נָגְדוּ 28k. || 19. וַיִּצְרֵר 70. || מִצָּא עָזָר 13bδ. || לְרֵאוֹת 74k. || וַיִּבֵּא 76h.

21. וַיִּפֹּל 67a. || תְּרַחֲמָה deep sleep. || וַיִּישָׁן 68d. || מִצְלֵחֲתוֹ 25i. || הַפְעַם 43b. || 22. וַיִּבֶן 74oγ. || וַיִּבְאֶה 76h; *suffix.* 79f2. || 23. הַפְעַם 17a. || לְקַחַהּ (*ed. Baer*), ק. 60b. || 24. עַל-כֵּן for this reason, therefore. || וַהֲיָה וְדַבַּק Wāw cons. || פִּאֲשָׁחוּ 38. || 25. עֲרוֹמִים 26d. || יִתְבַּשְׁשׁוּ 77 (62dγ).

III. 1. עָרוֹם מִן 82ba; עַיִן wise, cunning. || אֵהָ really; אֵהָ=הָאֵה 42h. || 2. תֹּאכַל Ipf.=we may 47c. || 3. תִּמְחֹחַן 67. || תִּמְחֹחַן 71i; כִּן

53a.b. || 4. לא־מוֹת 63d. || 5. יִרַע 65eβ. || 64c. || וְהִירִיתֶם 76b. || כַּאֲלֵהֶיךָ 10c4.

6. וְהָרָא 74oδ. || תִּפְתָּוֶה desire; here concrete: something to be desired. || לְעֵינַיִם 17e. || נְחָמֵד part. II of נָחַד (65k) desirable, pleasant. || וְהִתְחַן 67i. || 7. וְהִדְבַּר 68f. || תִּפְרַר sew together. || עָלָה 31c. || וְהִעֲשֵׂה 74m.p. || לָהֶם sibi 79b. || הַגֶּרְהַר girdle, apron. || 8. לְרוֹחַ הַיּוֹם about the cool of the day=towards evening; לְ cf. G 8, 11, 17, 21. || וְהִתְחַבֵּא sing. 86i. || עֵינַי collect. || 9. אִקְבֵּה 42f; suff. כֹּה 22ia. || 10. וְהִירָא 76g. || אֲנִי 14g. || וְהִתְחַבֵּא 65b1.

11. הַגִּיד 67a. || אֶתְהָ 14c.h. || הַמֵּן 42a. || מִמֶּנִּי . . . אֲשֶׁר 87a. || צִוְיָהֶיךָ 74eβ. || לְבִלְתִּי 41, 5. || אֲכַל־ 65o. || 12. נְחַתָּה 67i. || עֲמַרְרִי 43d. || 13. מִה־זֹּאת 42g. || עֲשִׂיהָ 74ea. || הַשְּׂרִיאֲנִי 76e; *āni* 79e. || 14. בִּי be-cause. || מִקָּל־ מִן here particularises: of all the beasts thou art the one on which the curse falls. || תִּלְקֶה 68i. || יָמִי 38. || 15. אֵיבָה en-mity. || אֲשִׁירָה 72d. || רְשׁוּפָהּ 71. || יִשׁוּפֶךָ רֹאשׁ 83i. || הַשְּׂוֹפֵנִי 80a.

16. הִרְבָּה 74wδ. || אֲרַבָּהּ 74ga. || הָרֹחַן ἄπ. λεγ. conception. || תִּלְקֶרֶי 68f. || 17. בְּעֵבֹד on account of, for (thy) sake. || תִּאֲבָלְנָה 80a; כִּי: when followed by כִּי demonstr. with suff. the כִּי of אֲכַל receives Chatēph-Pathach instead of Š^{wā}. || 18. תְּרִבְרִי thorns. || הַצְּמִירָה Subj. the earth. || לָהּ 45c. || וְאֲכַלְתָּ Wāw cons. 64c. || 19. זְעָה sweat. || תִּאֲכַל 13a8. || תִּיבְבֶהּ 71. || אֶתְהָ 14c. || 20. תְּחַיֶּה i. e. Life.

21. כְּחִנּוּת 36f. || עֲשִׂיר skin. || וְיִלְבַּשֶׁם 79e. || 22. בְּאֶתֶר 21g. || לְרַעַת 45fa. || וְלָקָהּ Wāw cons. 64c. || נָחִי 76c; 7. 46a4. || 23. שִׁלַּח here: drive out. || מִשָּׁם . . . אֲשֶׁר 87a. || 24. וְיִדְגַרְשׁ 64lβ. 65b1. || מִקְרָם see on G 2, 8. || לֹהֵט flame. || תִּפְסֶה VII to turn in every direction. || לְשִׁמּוֹר 55d. || עֵץ הַחַיִּים 21f.

Explanatory Notes on Pss. 1—3.

I. 1. On the Perfects v. 1 (הִלֵּךְ &c.), the Impf. (יִהְיֶה) v. 2 s. 47d. || עֲצָה s. בְּעֲצָה || עֲצָה without artic. 17g2. || תַּנְתָּ pl. tant. sinners. || מְשֻׁב consessus. || 2. אִם בִּי אֵם but (after a negative). || הִגֵּה meditate. || וְלִילָהּ 46a4. || 3. וְהִדָּה Wāw cons. 64a. || שָׂחַל (poet.) plant. || נָבַל wither, impf. || רִבַּל מִץ chaff. || 4. נָדְדָה, 67, scatter, 80a. || 6. תִּאֲבָד 66a.

II. 1. רָגַשׁ raise a tumult, rage. || רִיק vanity. || 2. הִתְרַצְּבוּ still depending on לָמָּה || רִגָן only in poetry: prince. || נִסְדוּ 68c; רָסַד to found, II here: crowd together, assemble. || יַחַד together. || 3. נָחַק break off, III break in pieces. || מוֹסְרִים, מוֹסְרֵיזוֹת (*pl. tant.*) vincula; suff. 22ka. || עֲבוּר cord. || 4. נִשְׂחַק laugh. || לָעַג mock, לָ pers. || לָמֹו 45c. || 5. אָז then. || אֶלְיָמֹו 43a. || רָדוֹן wrath, fierce anger. || רִבְהֵלְמֹו 79c. || 6. הִרְקִינֵשִׁי here: establish, install (cf. רָצַק 70). || “My holy mt.” When the adj. is periphrastically expressed by the genet. of the corresponding subst. the possessive pron. (*suff. nom.*) is appended to the latter; cf. Isa. 2, 20.

7. אֶל- concerning, *de*, cf. פֶּ 69, 27. || אֶתְהָ 14c. || הַיּוֹם 17a. || וְלִדְהִיָּה, ז̄ to be explained acc. to 11f¹. || 8. וְאַתְמָנָה 67i. || אָפַס prop. cessation, hence: end. || 9. רָעַע, impf. רָעַע, 73 break, dash in pieces. || מְלָרִים iron. || נִפֶּץ I and III dash in pieces, shiver. || 10. מְלָרִים Vocative. || הִנְסְרוּ 68; רָסַר II tolerative: let one's self be admonished, 49c. || 11. אֶתְהִי 83e. || רָעָרָה trembling. || 12. נִשְׁקוּ-בֵר prob.: act with sincerity, uprightly; cf. G 41, 40. וְעַל-פִּיָּה וְשִׁק. Others: kiss ye the son (בֵּר Aram.=son, Prov. 31, 2). || הִרְדָּה *acc.* of nearer definition. ה=fortune, fate. || בָּעַר to burn (*trans.* and *intrans.*); also, as here, kindle (*intr.*). || בְּמַעַט *c. impf.* to indicate something that might easily happen. || הוֹסִי בוּ 21g.

III. 1. לְרֹדִי belonging to him=composed by him (*l̄ auctoris*). || 2. רָבוּ 73g. || קָמִים 71. || 3. לְנַפְשִׁי; לְ in regard to, concerning, *de*, G 20, 13; cf. אֶל- פֶּ 2, 7. || רִשׁוּעָתָהּ הָ accus. ending, now meaningless as in לְרִלָּה 20c. || בְּאַלְהֵיִם 10c4. || טָלָה a musical term, perhaps: *forte*. || 4. בָּעַר, *suff.* בָּעַרִי &c., round about. || מִרִים 71n. || 5. קוֹלִי *acc. instr.* || אֶקְרָא I call, 47d. || וַיַּעֲנֵנִי and he answers (83e), hears me. Wāw cons. characterises the hearing as the *result* of the prayer. || מַחֲרָ 44aγ. || 6. וְאַיִשְׁנָה 64i. || הִקְרִיצוּתִי 77; הִקְרָ 71o. || רִמְמֵנִי *impf.*, because the reason is a permanent one. || 7. אִירָא 76g. || רִבְבוּת 5d. || שָׂתוּ 72d. || שִׂית here without obj.=take up a position, “have arrayed themselves”. || 8. הוֹשִׁיעֵנִי 68. || קוֹמָה 71eβ. || הִקְרָת 76d. || לָרִי 83i. || שָׁבַרְתָּ 60f. || 9. לִיהֲוֹת 9b. || בְּרִבְרָתָהּ, supply הִתְרִי or תִּבְנָא, cf. 89e.

p.=pausal form.

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